

Disintegration and the New World Order

**Danielle Hendricks-
Garcia**

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Publisher's Cataloging-In-Publication Data
(Prepared by The Donohue Group, Inc.)

Names: Hendricks-Garcia, Danielle.

Title: Disintegration and the new world order / Danielle
Hendricks-Garcia.

Description: [Atlanta, Georgia] : [Danielle Hendricks-Garcia],
[2017] | Includes bibliographical references.

Identifiers: ISBN 978-1-946447-68-5 | ISBN 1-946447-68-4

Subjects: LCSH: Political corruption--United States--History.
| Subversive activities--United States--History. !
Conspiracies--United States--History. | United States--
Politics and government--History. | Europe--Politics and
government--History. | Power (Social sciences) | World
politics.

Classification: LCC JK2249 .H46 2017 | DDC 364.1/3230973--dc23

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Introduction

Despite being a victim of disintegration, this is not a personal account and the goal has been to remain objective in the discussion while conveying some personal experiences. However, in the attempt to remove emotion, a lot of worthwhile information is lost. To understand disintegration, as reader, requires some sympathy, some ability to connect emotionally with another, to put yourself in someone's shoes and to feel. That's where most of the meaning is and that is how the meaning resonates. Establishing a balance between sorrow and woefulness on one hand and not desiring to sound pathetic on the other was a very difficult task. These experiences lead to a degree of hardening and callousness—anger and aversion to the point of becoming indifferent to one's own experiences because they are such baggage to carry. Emotion is the business of the novelist and this is a historical construction that has been universalized to include every individual as they examine their own lives and the world in which they live. Often we understand our own experiences by becoming acquainted with the experiences of others, while our own individual lives are most important to us.

The reader envisioned is one questing for truth which was my quest and the material available and the proposed explanations just didn't suffice and doubt remained. Disintegration is a huge program and it is necessary to integrate many seemingly divergent topics to have a complete understanding of it. This was the process necessary for me to understand disintegration as power reached out its hand and touched me with it. Who is this power? What are the motivations and history of this power? How is it able to accomplish its designs? Spoken communication has a dynamism to where ideas can be interwoven, interrupted and reintegrated to an established theme and not sound like divagating prattle. Writing requires dismantling of the whole into mentally digestible parts and then presuming that the reader can synthesize things back into

a whole that matches the writers original intent. Some skill is required of the writer and some matching skill is required of the reader. Another problem is that no two individuals have the same repertoire of knowledge or knowledge that they accept as true.

Most people, when reading, seek to reassure and substantiate the version of the world they've become accustomed to rather than challenge it and therefore obstruct and occlude ideas that make them feel uncomfortable. Such people are more predisposed to propaganda than truth and this may be uncomfortable discourse. While what is said I believe to be true, there is no additional attempt to be offensive or disingenuous or biased in any way; however, this is an alternative from the standard European perspective. "True words are not pleasant. Pleasant words are not true." —Lao Tze, *Canon of Reason*.¹ Writing, by its nature, has a certain arrogance to it: one has something to say, that someone might desire to hear, that your individual ideas are significant, and that you can instruct or guide. There is a tendency to listen more attentively to those with the most degrees, from the most esteemed schools, who come certified with various state credentials and to trust them indiscriminately and, more importantly, never question or see past the path of such a person. Is it a path to personal success or becoming a stooge? In many ways they are the same. Being allowed into the money system requires the fawning deference to power. Keeping that mind while reading, this program of disintegration could not be efficacious if it were not for very a repugnant, well educated group of people in powerful positions doing extremely repugnant things. Credentials often authenticate the illusion of knowledge and the illusion of certain things (whatever necessary to sustain the illusion) that require some sort of validation and within that paradigm of illusion, what should be contemptuous is consecrated and truth is passed over, dismissed with silence.

¹ Brasol, Boris L. (1920). *Socialism vs. Civilization*. New York: Charles Scribner's Sons.

When dealing with historical topics it is necessary to keep in mind that history is not so much a set of facts but a set of impressions and expressions proposed as truth, as they are desired to be believed, but are rarely determinative. There are many pieces left out purposefully so that the crime is not connected to the perpetrator in power. At most it may be possible to glean a generalized assessment and only after toiling over numerous tomes. "History is a set of lies agreed upon," is a very accurate statement if Napoleon Bonaparte, indeed, said those words. Del Mar informs us that: "Quintus Ennius is known to us by little more than his name. Polybius is hacked to pieces; the historical works of Cicero have all perished; Cornelius Nepos is in fragments and without dates; of 142 books in Livy's History of Rome, but 45 remain, and many of these are mutilated or corrupted; of Ovid's Fasti, out of 12 books, but six remain; Manilius has been largely tampered with; many others have been divested of dates; and Varro, the most voluminous of the Augustan writers, is known to us only by two detached and imperfect pieces (p. 23)."² History is an industry that attempts to fill a void in an orphaned people seeking permanency in some nostalgic place from whence they came. Perhaps desiring more from it than it can honestly provide. "Man has practised the arts of imposture from so remote an epoch, he has been so ingenious in perverting the truth, that no safe reliance can be placed upon anything that he has directly affirmed or written with reference to antiquity (p. 3)."³ Just because it is written in a book doesn't make it true and people with the most impressive credentials misrepresent what's true for political reasons. One of the more uncommon characteristics of Nietzsche was that he used almost no quotes in his works. Being less audacious, this work contains many quotes, but with the admonition that the quotes, in themselves, do not make the statements any more valid. It is possible to build a consensus of belief around a complete lie, just as it is possible to build no

² Del Mar, Alexander. (1900). *The Worship of Augustus Caesar: Derived from a Study of Coins*. New York: The Cambridge Encyclopedia Co.

³ Ibid.

consensus around what is true. So much for the European legal system! This is an exploitable area of human existence. Precision, accuracy and finality are things people strive to obtain but little is reliably certain because there are always inconspicuous motives in all the affairs of people.

This proposition was illuminated in George Orwell's book *1984*, but because he chose to express himself through fiction, it is possible not to fully appreciate what he said and to dismiss it as something fantastic and even, especially at that time, futuristic. But what he wrote was not only the experiences of that day, but this present time, and will certainly remain valid into the future. In *1984* the character Winston says: "Perhaps a lunatic was simply a minority of one (p. 80)"⁴ suggesting that what is true requires consensus of those around you to be true. Evidence, alone, does not validate what is true as that can be willfully ignored and pushed aside. There is no way to force any individual to recognize what is true without force, if there is no granted consensus. Truth is an expression of power and human willingness. A million people can tell a lie, but because what is true, in the European worldview, is established by number, that lie becomes what is true. This is logically unsound and wrong, an example of improper premises leading to the improper conclusions, but it is the reality of the world people accept. And why? Because they believe it to be politically useful. The transposition of this is the minority of one, where truth is championed by a lone individual. Is it possible to maintain a conspiracy that includes everyone but one person? If you've difficulty understanding and believing that, you'll have difficulty accepting this book. I do hope to provide the best evidence possible to persuade people into an honest reevaluation of what they think they know. One prominent legal challenge exemplifying the gravity of this concept was the case of Bill Cosby, a wealthy, successful actor/comedian, who had numerous women testify and present a story of their being raped and surreptitious drugged by him. Because all of the women acted in concert and

⁴ Orwell, George (1949). *1984*. New York: Signet Classics.

piled on suddenly near the end of his life and career, that simply because of sheer number the women parroting a story made it true, leaving him stripped of many accomplishments and accolades based on mere assertions without evidence. Whether the story was true or not is not decipherable to a bystander. The media doesn't properly point out these facts, and ironically, the attorneys for Mr. Cosby do not use the media to point out these same aforementioned facts. There is always this unnerved sense with these people that there is something they're hiding, some infamous truth they just can't tell and when you pick their actions and statements apart, things don't completely add up and they aren't concerned about average person noticing such things because they've no power.

To understand why many people had such difficulty believing the Cosby case, you have to understand these historical times, which most academic chroniclers will exclude. Those who are in power establish what the history is and what the collective memory will be in the future. As Orwell said: "Who controls the past controls the future; who controls the present controls the past (p. 248)." ⁵ What literature remains, is typically relegated to the margins as conspiracy theory material where the authors, in an act of self-discrediting, mixed in more lies than truth. It is purposefully done to erode the trust of the people and maintain an agnotological state of existence. People feel that they can't trust anything or anyone. So, those in power control not only the conventional history, but many of the popularized alternative histories as well.

Conspiracies are nothing new. There are conspiracies dating back before the common era and after. Historical events such as The Gun Powder Plot in 1600s England, Reichstag of Germany, and most of the events of the French Revolution are well documented. Perhaps, in the past the number of conspirators has been rather limited in number than they are today. These times,

⁵ Ibid.

conspiracies are vast and monumental in scale—in the tens of millions or more. I do not suggest one conspiracy scheme has this many active participants, but I know no one today that is not involved in some conspiracy or who would not willingly be a part of a conspiracy if requested. If one is not part of the initial criminal act, one is part of the cover-up of the crime or the protection of it for lack of public pronouncement—a conspiracy of silence. A popular example of this is the conspiracy behind the World Trade Towers in New York City on September 11, 2001. The truth, to date, is not known and to purposefully increase the contention there are many competing theories, some concedingly true and others explicitly false. The only fact that is certainly known is that the government's cover story, legitimized by the courts, is completely false. Having an open mind and reviewing the evidence will lead any reasonable person to the same conclusion. It is not a matter of the people today not being able to discern the facts, it is just that they refuse to openly and that is because they are part of the Network of those in power. To protect the lie, to keep the lie from being dismissed by the people, those in power had to co-opt and buy their support. To execute 9/11 and, most importantly, without fear of punishment by anyone in the world, not even an open condemnation, was an immense undertaking. The people are not threatened in anyway, they willfully accept the lies of the government and propagate those lies, protecting the social illusion for certain privileges.

There are people who claim they've been dismissed from their employments for adopting a narrative divergent from the governments which establishes the appearance of potential fear. On an individual basis that is understandable, but taking the people as a whole, impossible. From reviewing the evidence, anyone with eyes can see, that the World Trade Center Towers were demolished with planted explosives. The people out of a sense of justice and concern over their very lives should have been incensed with anger. And anyone having the audacity to think they could play them for a fool and pull off such an abomination without the wrath of justice falling on their head would be completely

deranged. That's under normal circumstances, but these are not normal times with normal people. The people have been co-opted into the sinister schemes of those in power and, in such situations, if you are not an individual going along with that agenda (or allowed in) with everyone else, there may be a reason to fear, but not from those in power, by themselves, the entire people who've been co-opted into the criminal actions of government and work to protect them. To put simply, all of the people are not and cannot be afraid and so remain silent. It is not fear that is silencing them. True fear creates outward action not dismissal of any crime. And those publicly profess to have been persecuted and lost their employment due to a political difference, open engage in, lie and protect the disintegration schemes (another criminal scheme) operating in the interests of the very people would have undermined their employments. As a true victim of such criminals it would be impossible for me to aid them in any way and not tell every truth about them that I could discover. But that is not what the people are doing today.

There isn't strong enough evidence for it, that can be properly articulated in this discussion, but when you become accustomed to these activities, it is possible to recognize psyops within psyops and there are different political sides and many different political schemes that have been going on. During the French Revolution the people wore cockades to openly show their support for a certain power faction. The Nazis and the fascists of Mussolini had their insignia, today political sides are not apparent and behaviors take on the appearance of being completely commonplace. Nothing at all seems out of place. They desire to present a picture that there is no political divisions past Democrat versus Republican.

Along with 9/11, there are many other open conspiracies termed: false flags, hoaxes, or simply staged events in connection to some manufactured occurrence such as mass shootings. It has been said that the government stages mass shootings as a pretext to justify legislation to restrict the Constitutional Right to Bear

Arms or the 2nd Amendment. This doesn't seem as a justifiable reason to concoct fake shootings. If those in power decided in one day to abridge the entire constitution openly rather than surreptitiously, the people would do nothing and would accept it. What was done after 9/11 or any other open crimes of the government? Nothing. By the time any people would develop the thought it is necessary to pick up a gun and defend themselves from tyrants, well, it would already be too late. They ignored all other aspects required for free, decent society, and the right to bear arms, at such a late stage, is useless. This is the attraction treacherous demagoguery and the social mirror parrots back the imagined, not the real self: land of the free and home of the brave. That's what makes the people feel good, that's what the people desire to hear and believe.

"Who controls the past controls the future; who controls the present controls the past," repeated Winston obediently. "Who controls the present controls the past," said O'Brien, nodding his head with slow approval. "Is it your opinion, Winston, that the past has real existence?" (p. 248). "Do you remember," he went on, "writing in your diary, 'Freedom is the freedom to say that two plus two make four?'" / "Yes," said Winston. / "O'Brien held up his hand, its back toward Winston, with the thumb hidden and the four fingers extended. "How many fingers am I holding up, Winston?" / "Four." / "And if the Party says that it is not four but five—then how many?" / "Four." (p. 249)⁶

Whether this is the problem of power or the problem of Winston is dependent upon perspective as odious as that may seem. An independent reality exists for sure, but to make that independent reality real it must be defended, as there always is some sinister force who tries to challenge and supplant reality with what is artificial. In the real world as we live it, the world of men, power determines what exist and what is real. A pencil held in your hand is not real if you are not capable of defending that reality. So

⁶ Orwell, George (1949). *1984*. New York: Signet Classics.

the equation that Winston does later accept to be true is $2 + 2 = x$. This is not an equation to solve, but the answer of the equation ('I don't know,' says Winston, 'what do you want me to say?'), and power of the day will tell you what 'x' is at any given moment.

Even those in power have to defend the reality that they've manufactured or desire to manufacture with consensus which is founded on some perceived social benefit by the people. One, essentially, would have to have the power and money to co-opt the people into preferring the truth and that is a very difficult task to accomplish and Orwell, himself, believes impossible. Power is everywhere watching, everyone is a potential agent and the people are moronic. Forget science, as that is also political, evidence doesn't persuade the people to beliefs or ridding themselves of a false belief and adopting a true beliefs. William James says that "Truth happens to an idea. It becomes true, is made true by events (p. 133)."7 What events? Handouts? Privileges? Politics? Threats? People espouse and adopt a perspective not because they believe it to be true or that they even want it to be true, but because it is politically expedient, because they've been bought, or because they desire to profess a lie because everyone else is. Different people from different educational and economic backgrounds have, obviously, have different motivations determined by advantages. It is certainly attractive to take a high-minded view of people that just isn't real. So much for philosophy! There have been people attempting to shake people out of false beliefs and sometimes just to present other false beliefs, such as the Europeans' organized religion and have never been successful. And why? Some people desire to believe what is false because they need it. Others profess and propound such beliefs because it is politically useful in the undermining of others to benefit themselves and financially rewarding. Some want to appease the powers for financial acceptance and others because it's a useful illusion, supporting the outward hypocrisy that they're good. In earlier years the Europeans made attempts to convert African

⁷ James, William. (1921). *Pragmatism*. New York: Meridian Books.

people, in competition with Islam, for whom they were contrasted with, if you accepted their religion that would end your slavery. In such cases, easy to see the motivation behind the acquisition of religion and, of course, the indecency of the proposition and proposer. Behavior, of course, need not correspond to proposed beliefs, just a front, illusion, declaration. And despite recorded history, there is still a coupling of European and other abstractions from European organized religion and decency. And because there is still that mental connection, there is still that useful front.

1 DISINTEGRATION

"A crime which would press heavily on the conscience of one man, becomes quite ~~endurable~~ when divided among many (p. 1)."⁸

Disintegration, as a term, is mostly identified with the East German Stasi's program *Zersetzung* which is often translated as "disintegration" or decomposition. It is not typically employed to describe targeting programs of the United States. "Disintegration" is a preferable term because it is most frequently found in historical books related to subversive activities and it is the term I use to label the officially unnamed (publicly unnamed) targeting program that is currently being operated by the United States as well as many other countries in the world. Gang stalking is commonly used as a term as it addresses or names one characteristic or tactic/activity used in the disintegration scheme. New Cointelpro is also used by some. With the term 'gang stalking' I want to emphasize the word 'gang' or the collection of people bonded in a common purpose and that purpose is articulated by the apparatus of government and for the interests of those who control it. And we associate gangs with poorer, working class people on the street and this connection of high and low: government apparatus, common people, and criminal schemes. The putting together the pieces of the puzzle should help form a picture, though there is no box to follow, about many unexplained details including what was previously said about the World Trade Towers on 9/11/2001. The people are not innocent nor are they duped but very aware and involved in many different criminal schemes. That is why the cat has got their tongue.

These are very difficult programs to describe, accurately, because of the inherent contradictions in them. Orwell described

⁸ Rousselot, John H. (1961). *Schlesinger Predicts the Future of Socialism*. Congressional Record. Proceedings and Debates of 87th Congress. Washington: U.S. Government Publishing.

"doublethink" as "...the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them (p. 214)."⁹ There is a degree of uncertainty and duplicity that one has to become comfortable with when dealing with the subversive aspects of society which serve, also, as the basis for understanding the entire social organization. In the simplest terms, disintegration programs are schemes initiated to maintain power. Or, at least, that is how they are officially defined (*Cointelpro: Counter Intelligence Program*) and it is hard to imagine any other purpose for them. The Stasi's program of *Zersetzung* mission was "...isolating hostile—negative forces in order, through preventive action, to foil, considerably reduce or stop completely hostile—negative actions and their consequences or, in a varying degree, to win them back both politically and ideologically (p. 113)."¹⁰ Similarly, *Cointelpro*'s stated objectives were to "...disrupt, misdirect, discredit or otherwise neutralize...(p. x)" the Civil Rights Movement.¹¹ But were all the tactics used necessary to achieve such objectives? It seems that the tactics used went far beyond what was necessary to accomplish the goals in both *Cointelpro* and *Zersetzung*. If such a proposition is accepted, then the purpose of these operations went far beyond their professed intentions, leaving open the question as to what the true motives were of the people actually running them. It can also be contended that these programs have been directed towards people who were not political involved which diverges from their defined purpose. These programs and schemes can be used against political adversaries, but when their activities go well beyond their intended scope, they can be used on any one in a variety of ways and for any fabricated reason. That is not to say such schemes should be rightfully used against people professing different political beliefs or attempting to make political change. They are improper used against anyone. Keep in mind, too, that these programs are not unknown, they are

⁹ Orwell, George (1949). 1984. New York: Signet Classics.

¹⁰ Dennis, Mike and Norman Laporte. (2003). *The Stasi: Myth and Reality*. Pearson Education Limited.

¹¹ Churchill, Ward and Jim Vander Wall. (1990). *The Cointelpro Papers*. Boston: South End Press.

simply publicly not discussed and written out of newspapers and history books. And why? There are many reason. One is simply to maintain the social illusion. Those in power do not desire to have crimes attributed to themselves and they've the power to say they never happened and they control the money and people do what they say. The legal community is very aware of these schemes (judges, lawyers, legal educators, legal rights defending organizations) and participate in them and if that social illusion is not maintained, well, that leaves open the question of why they did nothing and questions related to the legitimacy of the social organization. It is a question they don't want to answer and don't want asked. Another way to protect the illusion is to make everyone a participator and to lure them into the belief that it is in their own interests. Those most lowest in the social strata are only concerned about judgment for their crimes. Those higher are concerned about image and legitimacy. How do you claim to be a defender of constitutional rights and knowledgeable of and participate in these criminal schemes? How does a judge condemn a criminal and remains one themselves? How do you placate the people from acknowledging these inconsistencies? How do you keep the people from believing that what they do to others could also not befall them? And this must be done to keep the activity going. It is not fear that has the people's tongue.

The disintegration program that I have experienced and that you will find in other books such as Mark Rich's *Hidden Evil*, is different than what has been described in materials related to *Cointelpro* or *Zersetzung* though it is similar in tactics. Because there is no official public pronouncement that the program exists, the objectives of the program must be ascertained from the actions. It is also possible that the materials describing the former *Cointelpro* program are simply not accurate and are watered down to spare the image of the government and cover-up what was really happening in society in that day. Those who write books often purposefully leave out certain disturbing aspects which would leave the task of truth to the victims. And the stories of supposed victims cannot be trusted because, today, they too, are

inauthentic. I don't believe that the real past victims could write about their experiences or had any body of knowledge by which they could comprehend what was happening to them. The truth is not found on library shelves.

Those who have written about the Stasi have mentioned the allegations of harmful substances being slipped to them.

"The kind of measures which the ministry employed can be found in documents such as the 1976 guidelines on operational cases, and included: the systematic compromising and isolation of a target by means of rumor, disinformation and deception concerning alleged immorality, excessive drinking, an 'unclean past' and spying for the West; undermining their professional and personal reputation; creating fear and uncertainty through frequent telephone calls at night, inserting fictitious adverts in newspapers, sending anonymous letters, and burglary. **Some victims have claimed that the MfS deliberately poisoned food** and drove its targets to contemplate suicide. Other nefarious methods involved telephone tapping and the interception of mail, dangling the bait of travel to the West and promotion at working, provoking disagreements among opposition groups, and the criminalization of offences such as alleged tax evasion and other disturbances to public order, targets were also subjected to restrictions on their movement, the withdrawal of a driving license and illegal house searches (p. 113)." ¹²

Books related to *Cointelpro* make no mention of such allegations though suggestions can be found in the Congressional Hearings.

"Senator Mondale: Just a few other points. In 1970, November 6, 1970, a telegram from Newark to the Director went forth proposing that the following telegram be sent: [Exhibit 31] 'Word received food donation to party by anti-liberation white pigs contains poison. Symptoms cramps, diarrhea, severe stomach pains. Destroy all food donated for convention suspected of poison, however, still required to meet quota. Signed, Ministry of Information.' This was a telegram that was to be sent from Oakland, Calif., to the Jersey City, N.J., headquarters. The telegram went on further. 'It is suggested that the Bureau then consider having the laboratory treat fruit, such as oranges with mild laxative-type drug by hypodermic needle or other appropriate method and ship fruit as a donation from a fictitious person in Miami to the Jersey City headquarters.' The answer then from the Director of the FBI—(p. 103) 'The Bureau cannot authorize the treating of fruit to be shipped to Jersey City because of lack of control over the treated fruit in transit. However,

¹² Dennis, Mike and Norman Laporte. (2003). *The Stasi: Myth and Reality*. Pearson Education Limited.

Newark's proposed telegram regarding food collected for the Revolutionary People's Constitutional Convention has merit (p. 103-104)."¹³

Would poisoning be necessary to "disrupt, misdirect, discredit or neutralize" political activity? Aren't we taught the belief that the people have the right to change their government and social organization? And, would poisoning be necessary, in some cases, when the intention is not to kill? Would poisoning alter someone's beliefs or strengthen them? Would political activity increase or decrease from such crimes? Or is the alleged objective of these programs just another misrepresentation? To save face, the congressional hearings mention of a proposed idea, something that was not done, in fact, in this situation, but certainly would or could have been used in other situations and such things would not be discussed. These senate hearings were openly criticized as a farce and such hearings, when they are a sham, are intended to increase the perceived legitimacy of the government and nothing more. In disintegration schemes, those who control the collective governmental apparatus, view the targeted individual as an enemy to even kill. The powers say that someone is an enemy and so the people follow suit and, because it self-fulfilling, to have a scapegoat and enemy. People are taken out one by one. There is, obviously, no benefit in being targeted, but it is better to be aware of your surroundings and know the truth of who and what you are dealing with than live in an illusion.

The disintegration scheme that is being operated today uses the same bag of tricks as all other disintegration programs but also some additional ones or activities that are not mentioned in any materials. What is often discussed inaccurately, in other materials related to this current targeting program, is the extent of involvement: how many people are actually knowledgeable and active. If someone is knowledgeable of the program and not a target, then they are active within the program. How else could

¹³ Select Committee to Study Governmental Operations with Respect to Intelligence Activities of the U.S. Senate 94th Congress. FBI. (1976). Volume 6. Washington: U.S. Government Printing Office.

you know of it? At the same time, especially with children, not everyone is aware of their actions and some people used as foils for others. Having travelled extensively around the country and world, I have went no place where I was not recognized and targeted. I don't know anyone, of the appropriate age, that is not active or potentially active within this program. Potentially active meaning, when a targeted is present they are trained to react in a certain way, that they recognize a target. Perpetrators come from all races, all ages, and all economic backgrounds. There is no 'non-participant' with exception of the target. The all-encompassing aspect of the program is done to make the target a minority of one where their experiences are not validated anywhere and so therefore don't exist. Being a minority of one makes you insane because you maintain a reality that is not openly validated by anyone (in power or connected to power). But, with everything, that is true to a certain extent. To complicate things a little further, this disintegration scheme has a body of literature. There is a large assemblage of people one can find on the Internet who pronounce themselves to be victims of this program. These supposed victims have also been known to appear on mainstream television news with their stories of break-ins, poisonings and harassment. Various newspapers have written stories about such supposed victims sometimes to denounce them as hordes of nutcases, while other articles validate the crime. These are, essentially, contrasting and conflicting realities that are being represented within the single sphere of reality all people circulate in. Either the program exists or it does not exist, in any normal and proper course of things. The present predicament, in relation to this program and many other things, is that it exists to some people, some of the time, but not to others. It exists for those who desire to make use of it to serve their political purposes, it then becomes openly acceptable and then legally valid because the professed victim, who is not truly a target or is politically connected and those political connections (legal organizations) make allowance and use of the fake story. This is just as convoluted to explain as it is to endure and to accept for someone not living in these times.

Those who have declared themselves to be victims of this disintegration scheme are not actual victims but perpetrators or participants within the disintegration agenda. How can this be validated? For one, they provide no evidence to substantiate their claims. Evidence is difficult to establish because of how these operations work, but it is not impossible. Obtaining evidence on poisoning is probably the most difficult because of the required expertise and instruments. They haven't reduced this yet to a home test kit. But harassment, much of the surveillance and activities such as these that are open, it is possible to provide clear information. To establish harassment all that is needed is to record each incident to establish a pattern. This is a very serious and horrific program and an assault on the life itself. There are thousands of supposed victims on the Internet across the world proclaiming to be victims of this program that is denying them the right to life and potentially poisoning them and, yet, they are not assembled into any political action. Does that sound normal? If there were actually thousands of targeted individuals across any given area that would be a movement and an open struggle, which would not serve the purposes of those in power. The objective of those in power is not to be animating the people to any action but to debilitate them. So these are fake victims who claim that are being attacked when they are not, and that they are being attacked and doing nothing about it, is just a smaller psychological operation of the larger program. This is not normal behavior and that is because they are not valid victims. When this truth is accentuated to these people, like every active perpetrator, they ignore it because the truth is inconvenient to their agenda and therefore doesn't exist.

How long these activities have been going on, I do not know. They certainly didn't just begin in my lifetime. That is why I emphasize this point, that what is read in history books, specifically dealing with these disintegration schemes, can't be accepted as pure facts. Perhaps the *Cointelpro* of the past is the exact same thing as today and the books are simply lying. Because the program officially was 'ended', I don't make use of the name and simply rely

on the general term disintegration. As a victim of this program I am a minority of one in relation to experience which is not validated by anyone in my environment. There are no supposed targets next door. There are no supposed targets searching to become acquainted with other targets, even though, there are targeting groups and organizations. These groups and organizations are fake—as fake as the supposed targets. Those who pretend to be targets don't provide any assistance to a targeted individual either in their consensus or actual evidence. The so-called evidence provided serves to undermine the credibility of the program to anyone genuinely unknowledgeable about it and seeking to investigate it. So, perhaps, what they accomplishment is their intended purpose. What is unique in relation to this targeting program is that consensus has no power to alter or define reality. It is powerless consensus because there is no desired action and there is no desired real-world action because the consensus is artificial, meaning the victims are artificial. If there were real victims there would be a consensus of desired action that would impact reality. This lack of political will and initiative is across the board in many different areas even related to the events of the World Trade Towers. People are not organized as a political force to impact the real world and simply remain as alternative, conspiracy voices on the Internet. So, as the only real target and victim of this program, the voices of these artificial targets increase the frustration and belittle the most horrendous scheme ever implemented.

What are some of the tactics? Harassment; surreptitious entries and damage in home, car, computer; planted understandings to make the target aware of the entry; killing of pets; poisoning; manufactured job loss; continual surveillance on (communication) the Internet, phone, mail, store purchases and travel; harassing mailings; denial of friends and family who are part of the crime; staring and disparate/discriminatory treatment in all business transactions; denial of all rights and inability to use legal system in one's favor to prosecute criminal actions; public skits are performed; part of the Internet surveillance includes fake news

articles by website frequented by targeted directed to target which is typically drawn from some recent correspondence; websites characteristic of a talk radio format also engaging in directed targeted actions against the target with materials typically drawn from some recent correspondence. Any and all actions done in the real world can be recorded and established as evidence. In the past this tactics may have been successfully used to justify a false claim of schizophrenia, but not today. To get around this fact, those in power simply co-opt those in such positions of authority and make them part of the crime. Because of this cooptation the target has no place to turn anywhere in society. In the Europeans' collectivized society and monopolized force, the only force available to anyone is the force of law, and this is denied to any real target. It is highly possible that this scheme has been going on for so long, many nameless victims in the past were quietly eliminated this way and, it is possible for such things to happen and people not be aware of it. In the past, a target would complain of say a planted news story in a printed material that they routinely read and that it repetitively happened so that the target became aware of it and, complained to a family member, honestly unaware of such things and the targeted dismissed as crazy. In the past that would work but not today because evidence can be established, though it can be ignored. Again, to get around the evidence to make sure there is no real repercussions, those in power had to co-opt not just certain people in certain positions (judges, medical personnel), but the whole population. In this same way a target is denied rights because no attorney will assist the target in bringing any case forward. As a target it is not even possible to pay attorneys to obtain legal assistance because they will not follow the law. The law is not available to the target to prosecute other people and the law isn't required to prosecute the target either. The target is subject to kangaroo courts and law is simply made up and not followed.

These are aspects of my personal experience being subject to kangaroo courts, evidence doesn't matter, false imprisonment was done and there was nothing I could do about it. No lawyer

would assist, the law doesn't apply to me. In an attempt to protect my property left in a will I hired attorneys and the attorneys ignored the law, complaints to the Bar ignored and the courts disregarded the letter of the law. "No individual citizen has any (legal) "rights" which the sovereign power of Parliament could not annul; no local body or colony has any powers of self-government which an act of Parliament could not abolish (p. 57)."¹⁴ This is the reality and most people are presented and believe in the illusions proffered by those in power. But, today, my experiences are well known, this program is well known and the people being part of the program, accept it and accept the scapegoating as part of the normal course of life under Europeans. In the case of Dred Scott, Chief Justice Taney said: "...negroes had been regarded as beings of an inferior order and altogether unfit to associate with the white race; that they had been regarded as having no rights which the white man was bound to respect...(p. 1090)."¹⁵ As a target I don't have any rights that anyone is 'bound to respect' which makes my situation worse than the days of chattel slavery and, at least historically, Dred Scott and others, knew where they stood and the true sentiments and circumstances were formally and openly articulated. Today, the criminal powers, unwilling to be so honest and open simply hide behind their afforded illusion that nothing exists. Dred Scott was formerly told that the Europeans will not recognize that he had any rights and he existed and his case is historically learned and studied. Today, I've got rights on paper, but they cannot be protected and this denial of rights, because it is not even legal, let alone right, doesn't exist, and has not happened and never happened because the European and various other people, have a certain myth, image, illusion about themselves to maintain.

"As slaves they passed two and a half centuries, under a system wherein all that is vile, base, and brutish in human nature found its fullest fruition...Nor is this all, for there has existed a

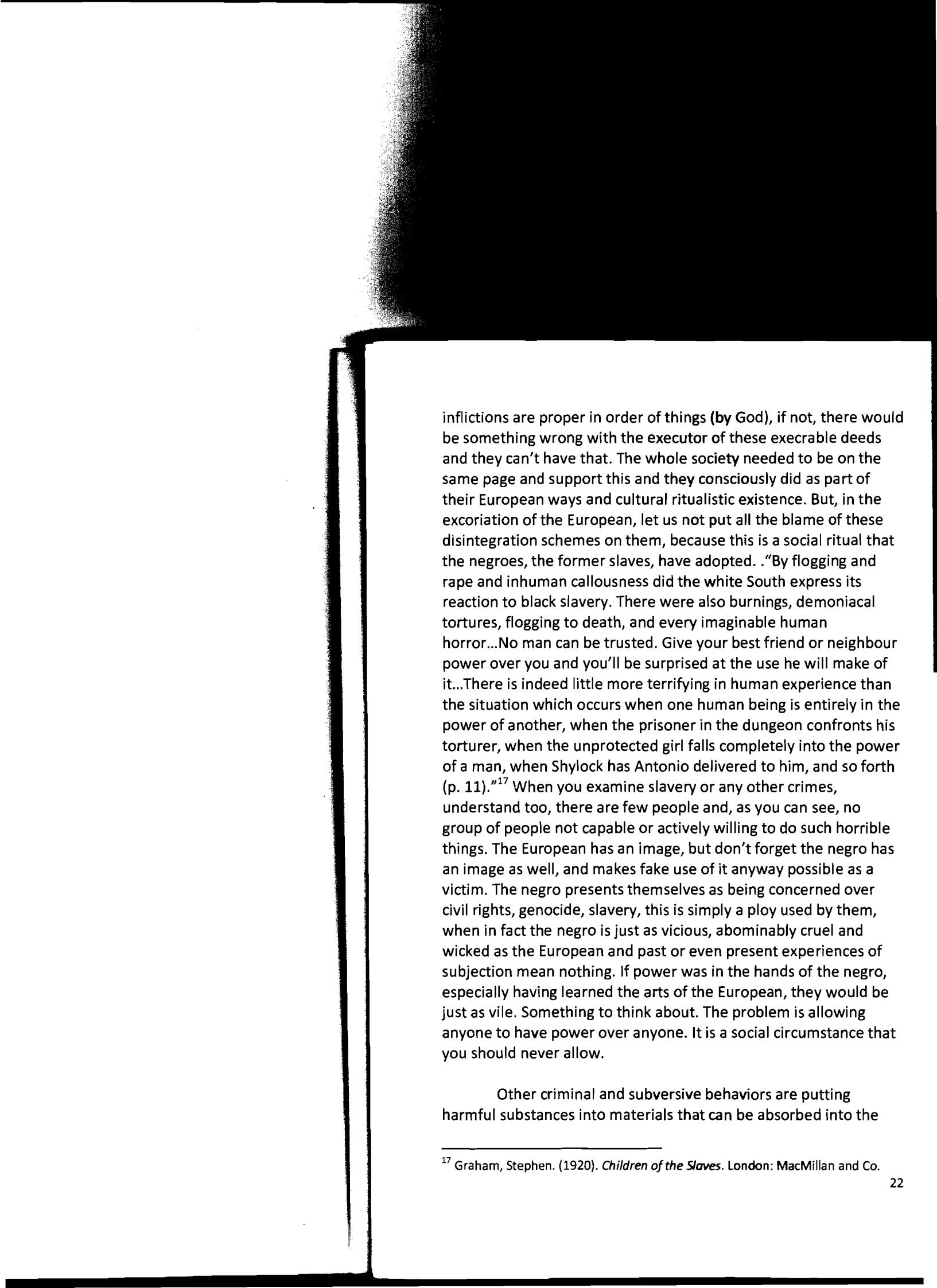
¹⁴ Leacock, Stephen. (1906). *Elements of Political Science*. Boston & New York: Houghton Mifflin Co.

¹⁵ Garner, James Wilford and Henry Cabot Lodge. (1906). *The History of the United States*. Vol. III. Philadelphia: John D. Morris & Co.

conspiracy, begotten of fear, of disappointment, of jealousy, of implacable hate, that has fabricated or exaggerated crimes which it has imputed to the coloured citizen, and which, in order to defame them, it has circulated throughout the world. A conspiracy that has intimidated and ostracised them; a conspiracy, which by means of violence has excluded the majority of coloured citizens from enjoying the highest privilege of citizenship, from discharging its most sacred obligation, viz. the casting of votes; a conspiracy that has heaped upon these citizens humiliation of every description, and by every kind of obstructive and oppressive tactics that fiendish ingenuity can invent, even to murder, has striven, ever since the emancipation, to secure their overthrow and ensure their ruin (p. 275).¹⁶

These connections to slavery are done for a reason. First they are to show a longer historical understanding of the European and his continued behavior. This is nothing new and these targeting campaigns that are run against individual persons or groups of people for political achievement is nothing new. The powers, for political and economic purposes needed a slave class, and thus they manufactured one and part of the manufacturing of the slave conditions, was a campaign of hate. These campaigns of hate are necessary for those in the lower ranks of society who need to feel like they are superior to someone, as they are inferior to power, but they also create an atmosphere of absolved responsibility. Because they are allowed to do anything they will do anything because the 'powers' have deemed it socially acceptable, and it serves to demoralize and dehumanize the slave. The slave must feel that they are not human, should not be viewed as human by others and are responsible for their dehumanized condition. This is all premeditated. Those who are inflicting the horrors need to feel just in what they are doing, so a doctrine, even a fake religious doctrine is invented as justification to make them feel better. Those who are subjected to the crimes, need to believe that these

¹⁶ Scholes, Theophilus E. Samuel. (1905). *Glimpses of the Ages*. Vol. I. London: John Long.



inflictions are proper in order of things (by God), if not, there would be something wrong with the executor of these execrable deeds and they can't have that. The whole society needed to be on the same page and support this and they consciously did as part of their European ways and cultural ritualistic existence. But, in the excoriation of the European, let us not put all the blame of these disintegration schemes on them, because this is a social ritual that the negroes, the former slaves, have adopted. . "By flogging and rape and inhuman callousness did the white South express its reaction to black slavery. There were also burnings, demoniacal tortures, flogging to death, and every imaginable human horror...No man can be trusted. Give your best friend or neighbour power over you and you'll be surprised at the use he will make of it...There is indeed little more terrifying in human experience than the situation which occurs when one human being is entirely in the power of another, when the prisoner in the dungeon confronts his torturer, when the unprotected girl falls completely into the power of a man, when Shylock has Antonio delivered to him, and so forth (p. 11)." ¹⁷ When you examine slavery or any other crimes, understand too, there are few people and, as you can see, no group of people not capable or actively willing to do such horrible things. The European has an image, but don't forget the negro has an image as well, and makes fake use of it anyway possible as a victim. The negro presents themselves as being concerned over civil rights, genocide, slavery, this is simply a ploy used by them, when in fact the negro is just as vicious, abominably cruel and wicked as the European and past or even present experiences of subjection mean nothing. If power was in the hands of the negro, especially having learned the arts of the European, they would be just as vile. Something to think about. The problem is allowing anyone to have power over anyone. It is a social circumstance that you should never allow.

Other criminal and subversive behaviors are putting harmful substances into materials that can be absorbed into the

¹⁷ Graham, Stephen. (1920). *Children of the Slaves*. London: MacMillan and Co.

blood stream and body; denial of proper medical assistance; denial of education; to be scapegoated and because the whole population is co-opted, there is no anonymity—the target's photographic image is shopped around and bizarrely memorized by the population; denial of housing assistance and denial of homeless shelter assistance; frequent set ups for altercations; false imprisonment; police harassment; increased victimizations such as continuous theft; continuous insults and various fabricated understandings and rumors.

The *Cointelpro* operation was professed to be for political reasons. Most of the literature written by perpetrators of this disintegration program suggested many different things: it is a psychological operation to get a person institutionalized, it is part of an illegal government experiment, or it is to drive the target to suicide. Perhaps, but there are easier ways to get such things done. To institutionalize a target takes nothing more than snatching a person off the streets and disappearing them. To kill a target requires nothing more than the means of assassination. There is no need to 'drive' someone to suicide to get rid of them. Experimentation requires some objective that would be scientifically useful and there isn't one for this disintegration program. So none of these explanations are appropriate. And, as O'Brien said in Orwell's 1984, "The object of persecution is persecution. The object of torture is torture. The object of power is power (p. 263)."¹⁸ That is all this disintegration scheme is about for those who control it. It is simply a demonstration of power in front of anyone and to be awestruck. They control reality because they control everything that defines reality and everyone in reality except the reality of Nature itself, an expression of power the usurpers of Nature despise. They are not the power of creation and Nature, but they are the next best thing and, perhaps, the only important power, which is the actual power that shapes life in this world.

¹⁸ Orwell, George (1949). 1984. New York: Signet Classics.

There is not much explanation that is required to understand the forthcoming quotes which put disintegration into a larger historical perspective. The tactics are so old that Aristotle spoke of them but, that doesn't matter because evidence and history doesn't exist. Some people, in the Network say that Cointelpro didn't exist either, irrespective of the Congressional Hearings and documentation.

"As tyrannies, they are preserved in two most opposite ways. One of them is the old traditional method in which most tyrants administer their government...There are also the ancient prescription for the preservation of a tyranny, in so far as this is possible; viz. that the tyrant should lop off those who are too high; he must put to death men of spirit: he must not allow common meals, clubs, education, and the like; he must be upon his guard against anything which is likely to inspire either courage or confidence among his subjects; he must prohibit literary assemblies or other meetings for discussion, and he must take every means to prevent people from knowing one another (for acquaintance begets mutual confidence). Further, he must compel the inhabitants to appear in public and live at his gates; then he will know what they are doing; if they are always kept under, they will learn to be humble. A tyrant should also endeavour to (p. 225) know what each of his subjects says or does, and should employ spies, like the 'female detectives' at Syracuse, and the eavesdroppers whom Hiero was in the habit of sending to any place of resort or meeting; for the fear of informers prevents people from speaking their minds, and if they do, they are more easily found out. Another art of the tyrant is to sow quarrels among the citizens; friends should be embroiled with friends, the people with the notables, and the rich with one another. Also he should impoverish his subjects; he thus provides money for the support of his guards, and the people, having to keep hard at work, are prevented from conspiring. The Pyramids of Egypt afford an example of this policy...and the building of the temple of Olympian Zeus by the Peisistratidae, and the great Polycratean monuments at Samos; all these works were alike intended to occupy the people and keep them poor. Another practice of tyrants is to multiply taxes...The tyrant is also fond of making war in order that his subjects may have something to do and be always in want of a leader (p.225-226)." ¹⁹

"Such are the notes of the tyrant and the arts by which he preserves his power; there is no wickedness to great for him. All that we have said may be summed up under three heads, which answer to the three aims of the tyrant. These are, (1) the humiliation of his subjects; he knows that a meanspirited man will not conspire against anybody; (2) the creation (p. 227) of mistrust among them; for a tyrant is not overthrown until men begin to have confidence in one another; and

¹⁹ Jowett, Benjamin. (1926). *Aristotle's Politics*. Oxford: At the Clarendon Press.

this is the reason why tyrants are at war with the good; they are under the idea that their power is endangered by them, not only because they will not be ruled despotically, but also because they are loyal to one another, and to other men, and do not inform against one another or against other men; (3) the tyrant desires that his subjects shall be incapable of action, for no one attempts what is impossible, and they will not attempt to overthrow a tyranny, if they are powerless. Under these three heads the whole policy of a tyrant may be summed up, and to one or other of them all his ideas may be referred; (1) he sows distrust among his subjects; (2) he takes away their power; (3) he humbles them (p. 228).²⁰

How is someone selected to be targeted? I don't know. Part of this program is occultic and part of it a rational historical tactic and there is a mix that you'd find similar to Nazi Germany. I can tell you for me, targeting began in childhood and though not drifting off into these occultic aspects because I don't have enough accurate information and too many fake conspiracy theories, though some of them are true. There are child sex rings that operate worldwide by Europeans and all other people. This is an aspect. But, perhaps, not everyone can be a target because people are not willing to target them, no matter what. What makes one a target is mainly, you're easy prey. You're family is willing to sell you out and every living person willing to target you, as they would, not having any connection. Certainly there is a lot of information related to these things available, some of it, as with anything, truth mixed in with lies and fake victims. And some fake victims part of a program to tell some truth, as fake victims, used by various people to tell that truth because they've no other way of telling it. If one is to discuss disintegration schemes, one cannot do it as a perpetrator, one must do it as a victim or how would you know? So, one is a perpetrator who knows what is going on, but tells some truth as a fake victim and that is the category most people who write literature on targeting and many other schemes are in. If I don't have enough information than I can't make a conclusion and anyone, any reader can speculate the similar ideas. Just as children are used as perpetrators, they are also targeted. Keep in mind some of the basic knowledge you've got about criminal children

²⁰ Ibid.

used in mafia activities and assassinations of all kinds, some younger than 10 years. These are the ways of Europeans and those who adopt their way of life, which is all people.

It is also important to note and provide another piece to the picture puzzle, it is not possible to have such a huge system of surveillance, not just in technology but with people, and have any kind of organized crime unless it is done by those within the Network itself. Like with everything else, this is an illusion to break down. The only crimes that are possible are individual and unexpected in nature such as arguments and fights or reaction shootings, things of that nature. Senator Diane Feinstein in the confirmation hearings of Senator Jeff Sessions, in a display of grandstanding expressed concern that the “the second largest criminal industry in this country...by revenues produced...human sex trafficking.” It is not possible to have any organized crime under total surveillance unless these crimes are perpetrated by those in the system itself. How is this illusion and inconsistency maintained? Surveillance doesn’t exist and it is not happening. What surveillance? What program? What disintegration scheme? If I can be subjected to a kangaroo trial how does a member of the mafia get off? Evidence is not needed for me but required for the mafia? I don’t have anonymity and can’t travel without recognition but the mafia can? These inconsistencies are masked not only by those in government, but the masses of people as well. I don’t know how else to explain how clearly criminal the people are. And worse, the children, being raised by perpetrator parents, fed lies about the society they live in by their parents, who become victims. I could never lie to my own children and allow them to be victims.

2 POWER AND THE INVISIBLE HAND

"As it happens to every man at least once in his life, I was once raised by Satan to the top of the highest mountain on earth. From there he showed me the whole world and said to me, as he said to Christ, 'Son of man, what wouldest thou have in order to worship me?' I thought for a long time, for a terrible ambition had been devouring my heart, then I replied, 'I have always heard of Providence, yet I have never seen it or anything resembling it, which makes me think it does not exist. I want to be Providence, for the greatest, the most beautiful and most sublime thing I know of in this world is to reward and punish,' he said, 'Providence does exist, but it is invisible; you have never seen anything resembling it because it works by secret springs and moves in hidden ways. All I can do for you is to make you one of the agents of Providence.' I made the bargain with him; I may lose my soul because of it, but if I had it to do over again I would do the same thing (p. 178)." ²¹

Providence is usually attributed to an intervening god who punishes evil and rewards good. Dumas, paradoxically, attributes this power to the devil, as if any devil would have any inclination to punish evil. But there is a larger meaning Dumas is attempting to convey. He presents to the reader the case of Danton, the suffering he endured, the loss, the years of false imprisonment at the hands of conspirators and though his actions are contrary to the legal conventions most people say they trust, he is applauded in his efforts to obtain justice. Easy to do at a distance. Providence is not something granted to Danton, but something he seizes and he had to accomplish justice by the same means the conspirators accomplished their crimes and this could not have been done without money. The control of money is very important to conspirators as it also impedes justice, which is why society is rigged and mostly predetermined. Where things can be controlled, they are controlled. People are allowed free will within a predetermined paradigm.

The essence of disintegration schemes and targeting is the idea of providence. Those who are in power believe and, most

²¹ Dumas, Alexander. (1956). *The Count of Monte Cristo*. New York: Bantam Books.

importantly, desire others to believe that they are human gods and as gods determine who gets what and who lives and who dies. They do not postulate that they are the creator of all life, but, perhaps, that they are even more powerful than any creator, as they exercise the power in this world. Having godlike powers over people, they are accountable to no one. Nature puts no laws on creation, people create laws to limit the power of others. Being that there is no intervening god, there is no accountability for those in power, except the masses themselves and they have established tactics to keep them docile. When one is at the apex of power it is possible to shape the world to suit one's tastes, as this world reflects the idiosyncrasies of those in power. At the apex of power, one is hidden behind a Network of conspirators and remains invisible to where no offenses are attributed to you and you are afforded protection. Organized religion, as it is used by the Europeans who set the example for others, is not an innocent cosmology but a political scheme. It is very useful to be able to attribute the evil of people to a mythical being—a revengeful god or devil that one cannot capture. The illusion of flawlessness is necessary to maintaining power because it is not desirable to have the people believe they are being ruled by a bunch of crooks and give them cause to revolt. It also maintains the illusion of superiority. Providence in these terms is not a tool of good and righteousness, punishing the bad and rewarding the good, in fact, it is the inverse of this, and that, perhaps, makes providence an inappropriate word. But if there is no intervening god, then there can be no providence and mankind has taken it upon themselves to be the providence that doesn't exist in order to support the false tenets of their religion that is only genuinely believed by the most fragile of minds. "The deification of man is an insult to Nature...(p. 79)." ²² Nature is the true power and the memory of this power has been mixed up in the minds of the people to forget this and, also, to forget they are free creatures of that power. This is most required to justify and keep continuous, the money system.

²² Del Mar, Alexander. (1900). *The Middle Ages Revisited*. New York: Cambridge Encyclopedia Company.

For disintegration schemes to be effective it is indispensable that they be seamless to where the misfortunes of the targeted individual are never attributed to any scheme or person but to god, devil or fate itself similar to the biblical tale of Job. This is typically how they are run on most people who never deduce what is happening to them, but in some cases, such as my own, it is desired for the victim to know that they are being targeted as a dauntless display of power and that was my window to its operations. Foucault suggests that the best analysis of power is not from the top down but from the bottom up. "What is needed is a study of power in its external visage, at the point where it is in direct and immediate relationship with that which we can provisionally call its object, its target, its field of application...(p. 97)." ²³ Of course, the ability to reflect upon events affords the opportunity to understand and examine them and the behavior cannot be attributed to entity past the agents themselves. It becomes very bizarre when perpetrators are engaged in actions but at the same time pretend not to be doing what they are doing. At any level of these operations, there is no need for things to make sense because power is an expression of itself and does not need to be faithful to logic or reason. On one hand the perpetrators are instructed to attribute their actions to a god and on the other hand they are denying they are doing any actions at all and the things that should be attributed to a god, are simply imagined by the target and this is because the fake reality that they exist in is protected. The use of any god they don't actually believe in (as it is just a show and front) and I as a target don't believe in, is simply some pestering means of blaming the victim. Most of these street level perpetrators are not educated and certainly on my level to have any impression. Importance and self-importance is never past one's own mind. Again, nothing needs to conform to logic or reason. They are paid or privileged to do certain behaviors so they do them.

²³ Foucault, Michel. (1977). *Power/Knowledge*. New York: Pantheon Books.

According to Michel Foucault, “Power must be analysed as something which circulates, or rather as something which only functions in the form of a chain. It is never localized here or there, never in anybody’s hands, never appropriated as a commodity or piece of wealth. Power is employed and exercised through a net-like organisation. And not only do individuals circulate between its threads; they are always in the position of simultaneously undergoing and exercising this power...individuals are vehicles of power, not its points of application (p. 98).”²⁴ “The idea that there is either located at—or emanating from—a given point something which is a ‘power’ seems to me to be based on a misguided analysis, one which at all events fails to account for a considerable number of phenomena (p. 198)...Grosrichard: Here the language you use still suggests a power beginning from a single centre which, little by little, through a process of diffusion, contagion, or carcinosis, brings within its compass the minutest, most peripheral details (p. 199)...It seems to me that power is ‘always already there’, that one is never ‘outside’ it, that there are no ‘margins’ for those who break with the system to gambol in (p. 141).”²⁵ This description of power which Foucault provides leaves power without a purpose and without purpose it becomes effete and directionless. Power must emanate from a source and that source gives it its purpose and direction and that is whose feet power rests. Without doubt, there is no singular power. It must always work within and maintain a loyal network to be efficacious, so that no man, no single individual, no matter how servile and inconspicuous, can ever escape its grip and gaze. That requires a vast, all encompassing Network which is embodied in people. The people are a criminal Network of surveillance because they desire surveillance and are not concerned with freedom and rights. This is just the reality. The power behind this disintegration program has a purpose and the shape of that purpose is to target and those involved in the Network, function for that purpose. A reason for the targeting is not required because the agents are simply

²⁴ Foucault, Michel. (1977). *Power/Knowledge*. New York: Pantheon Books.

²⁵ Ibid.

mechanisms, buttons that have been pushed and so energized with some electricity, they respond.

Who has the power? Or who is at the root of the disintegration program that sets things in action? Well, reading conspiracy theory literature, which provides a small amount of truth, you'll never figure out who is the power. At times, you will hear it described that the true holders of power are people that can't be genuinely spoken about and who would that be? There isn't a group of people in power that doesn't have an adversary and a literature developed to express their criminal actions and contempt. It might better be said that as each 'individual' communicates and makes allowances for certain groups, refuses to fairly discuss the crimes/behaviors of certain groups or self-censors in relation to certain groups, which would constitute a power that they are connected with and protected by. Protection is a racket and one pays protection money and that's how one has rights that are protected. Or you are allowed into a group that will allow you to pay them protection money.

The European Jews are a power and some people speak frankly in regards to them, as are the Catholics, the Christian European, the Monarchies and people in control of international business and banking. In essence these are contending powers and to understand these powers themselves, requires examining them, their histories and their origins. And being skeptical as one is filtering through the information. This requires a lot of research and there is a lot of garbage out there. There are many elusive terms used to describe the powers, to mislead and keep them without faces and names: globalists, international banksters, international monopoly capitalists, Satanists, occultists, the New World Order, the Illuminati, Freemasonists, the Jews, Catholics, the Elites, the Federal Reserve, the lizard people, the Secret Government, the Shadow Government and space aliens. "Feudal tyranny was composed of proper names, it could be looked in the face, it could be touched with the finger. There is nothing of the sort in that tyranny which is only liberty misunderstood.

Mysterious, impersonal, invisible, almost defying all effort to grasp it, it enfolds the poor man, compresses and stifles him, without his being able even to comprehend the nature of the evil against which he struggles, miserably and in vain. The destruction of a despotism of this sort is, therefore, an affair of science, not of revolt (p. 652).²⁶ Revolt is necessary because that is the only way to get rid of criminals in power, but one doesn't just react and burn buildings. These things must be planned but it is impossible to revolt and have a revolution because, as explained, the people are corrupt, easily corruptible, unknowledgeable, weak, cowardly, sadistic, and easily bought. There is no will for revolution and feeling co-opted into the power one believes they will always remain protected and that's hard to beat. Everyone looks out for their own interests and it is impossible to truly collectivize people for any kind of battle. Much easier to be a slave and hope they never come for you individually. Every atom working against the next for their own gain and will betray you at any time.

As a target, being protected by no criminal Network, all peoples and power are the problem. It is not 'just the Jews' or 'just the European' or 'just the negro' it is all groups and I believe such is the same as the days of *Cointelpro*. I believe the negroes and those who called themselves politically targeted, perhaps, in some ways were in a minor way, but were actually perpetrators and involved in the scheme, the same way things are being run today. The negroes are the most vicious in their targeting and they bear what I call the 'lynch-face grin.' If you look at old photographs of Europeans in the United States and their faces lynching negroes, that is the face of the negro perpetrator—this vile, nasty, cheerfulness.

At the same time, these perpetrators, pretending to be victims of crimes, hope to take political advantage of this targeting program when some of it finally gets officially presented. There will

²⁶ Blanc, Louis. (1848). *The History of the Ten Years, 1830-1840*. Vol. II. London: Chapman & Hall.

be fabricated stories, fabricated history, monetary settlements from fabricated victims (such as Sandy Hook fake mass shooting)—a complete fabrication of victimhood, when in fact, these people were perpetrators. Again, I believe many people who claim to have been victims of *Cointelpro*, many famous activists, were actually perpetrators working for the *Cointelpro* scheme.

Edward Bernays limits the hidden hand to an action or the power of persuasion. "The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country. We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of. This is a logical result of the way in which our democratic society is organized. Vast numbers of human beings must cooperate in this manner if they are to live together as a smoothly functioning society (p. 9)."²⁷ Those do the actual work of manipulating the public's opinions and expressions are not the power, but are one aspect, one articulation of the larger power, that is expressed through such people but for their own benefit. Woodrow Wilson, the 28th president of the United States, and the president for which the Federal Reserve System and other actions, says this about the hidden hand: "Since I entered politics, I have chiefly had men's views confide to me privately. Some of the biggest men in the United States, in the field of commerce and manufacture, are afraid of somebody, are afraid of something. They (p. 13) know that there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so pervasive, that they had better not speak above their breath when they speak in condemnation of it (13-14)."²⁸ No one speaks the name of these mysterious powers who are protected by a Network of people who scathingly denounce and ridicule anyone who suggests they exist and attempt to reify them in the material world.

²⁷ Bernays, Edward L. (1928). *Propaganda*. New York: Horace Liveright.

²⁸ Wilson, Woodrow. (1919). *The New Freedom*. New York and Garden City: Doubleday, Page & Company.

There is not much to say about these quotes because it is past my experiences and they are from a source and a person that is questionable but provides information, perhaps, as to the back end of these Networks. The problem is, power has always maintained a spy Network but, never in history has it been so complete where every person is the eye for the larger power who has no interests past their own power. Some how, in some way, the people in this Network believe that the powers from who they are agents for are in their personal interests and not something to fear.

"As its networks grew, the conspiracy became truer with every passing week. Groups seemed to be organizing spontaneously all over the country and abroad. In their announcements and internal communications, they expressed the same conviction: "We are in the midsts of a great transformation..." "In this period of cultural awakening..." Conspirators connected me with other conspirators: politicians, stewards of corporate or private wealth, celebrities, professionals trying to change their professions, and "ordinary" people accomplishing miracles of social change. These, in turn, put me in touch with still other and *their* networks (p. 20)." ²⁹

"A leaderless but powerful network is working to bring about radical change in the United States. Its members have broken with certain key elements of Western thought, and they may even have broken the continuity with history. This network is the Aquarian Conspiracy. It is a conspiracy without a political doctrine. Without a manifesto. With conspirators who seek power only to disperse it, and whose strategies are pragmatic, even scientific, but whose perspective sounds so mystical that they hesitate to discuss it...The Aquarian Conspirators range across all levels of income and education, from the humblest to the highest. There are schoolteachers and office workers, famous scientists, government officials and lawmakers, artists and millionaires, taxi (p. 23) drivers and celebrities, leaders in medicine, education, law, psychology...There are legions of conspirators. They are in corporations, universities and hospitals, on the faculties of public schools, in factories and doctors' offices, in state and federal agencies, on city councils and the White House staff, in state legislatures, in volunteer organizations, in virtually all areas of policy-making in the country...They have coalesced into small groups in every town and institution. They have formed what one called "national non-organizations." Some conspirators are keenly aware of

²⁹ Ferguson, Marilyn. (1981). *The Aquarian Conspiracy*. London: Routledge & Kegan Paul.

the national, even international, scope of the movement and are active in linking others. They are at once antennae and transmitters, both listening and communicating. They amplify the activities of the conspiracy by networking and pamphleteering, articulating the new options through books, lectures, school curricula, even Congressional hearings and the national media (p. 23-24)."³⁰

To maintain their power, usurpers of Nature, have always maintained spy Networks from all walks of life. So, again, this is nothing new past the sophistication and openness of its organization. To do disintegration, which is nothing more than internal subversion, of an individual or group of people, it is required to start at a very early age. "The completeness of the resulting control over opinion (p. 45) depends in various ways upon scientific technique. Where all children go to school, and all schools are controlled by the government, the authorities can close the minds of the young to everything contrary to official orthodoxy (p. 45-46)." ³¹ These 'government schools' aren't just to 'mold the minds' of the children to the power, but teachers, being part of the Network of disintegration and one of the earlier steps of separating one from another. What happens in these schools? Rape, drug sales, humiliation, targeting, and very little education, very little that is worthwhile but the parents send their children to these schools. And, just as an added point, these same people build the buildings (Fusion Centers, NSA buildings) for their own surveillance and demise because they need a job. They fund the scientific research and even work to advance the knowledge that can target groups of people via racial characteristics and exterminate them. This is working toward one's own enslavement, which people have been doing for millennia.

³⁰ Ibid.

³¹ Russell, Bertrand. (1953). *The Impact of Science on Society*. New York: AMS Press, Inc.

3 NEW WORLD ORDER

What is the New World Order?

"Everywhere I have heard people talking about a "New Order." Men separated by hundreds of miles were thinking and talking the same ideas...I did not meet anyone who was able to give me a clear, complete meaning of the phrase "New Order," but I found it on the lips of almost every one. It has a meaning and time will furnish a plan. The people are looking ahead waiting for something to happen, expecting better lives. They have faith that this New Order will come, and that in it they will find the dreamed of freedom...(p. 27)." ³²

This quote is exhumed from a book written in the 1920s and the situation remains the same today: There is no clear and accurate articulation of the New World Order agenda, where one can say, without a doubt, this is it, because there is no official or governmental documentation. That is not to say that the information that spills out into the public sphere by those even involved in the scheme, at a lower level, is incorrect or is without any truth value, or that the phrase is not to be found in some government document. What I am saying is that there is no disquisition that provides the official details, the exact purpose, who exactly is involved, and what are the details and scope of their involvement, and how are they to benefit and what are the consequences for every individual? And what would be the official answer to the question, why? Why is there a need and desire for a New World Order? And what are these people's philosophical beliefs? Some of the information that has become available shows an immense and troubling, even criminal, conspiracy of eugenics, depopulations schemes, open serfdom, single world currency, totalitarianism, loss of sovereignty and a world police and world military. At the same time, you find people working towards this agenda and, it has come out of the mouth of every world leader in acceptance of it. But if something is not openly and honestly articulated than there is a problem with it and to make it digestible,

³² Comerford, Frank. (1920). *The New World*. New York: D. Appleton & Co.

a web of lies and deceit is used to get the people to desire it, strive toward it and believe in it, however inaccurate that understanding may be. And, if the people have developed the wrong perception from propagandistic sources, the government is not to blame as they didn't publish any information to lead to that misconception. But, quietly, the foundations of a world government with a collection of world controllers is visible and whose edifice has been made, with the only remaining thing, apparently, is have the people to move in or maybe they already have.

"The United States of Europe will exist before it receives a distinctive title. A single unified world-government with centralized rule under one set of men at some one place is only a dream,—not a cheerful dream at that (p. 31)."³³

The author suggests this very idea in 1913. Quietly, Europe was organizing themselves into a European Union which materialized November 1, 1993 under the Maastricht Treaty. The people did not vote to enter this Union and as they were not consulted, had no full and proper understanding of how it would impact their lives. Slowly, terrible changes and consequences developed in the terms of the economy, their freedoms, standard of living, quality of life and immigration and there were calls, by some to dissolve this Union that had been quietly been constructed around them. In 2016, England, exited the European Union with what was termed, *Brexit*, with the anticipation of other countries to follow. One of the fallacies exposed regarding the European Union, was that such a Union was not required to facilitate trade between countries, and that national sovereignty was too precious to sacrifice.

"The proposal for a United States of Europe is not new. At least since 1923 it has been the subject of discussion. In that year a Pan-European Union was founded (104)."³⁴

³³ Jordan, David Starr. (1913). *America's Conquest of Europe*. Boston: American Unitarian Association.

³⁴ MacKay, R.W.G. (1941). *Peace Aims and the New Order*. London: Michael Joseph, Ltd.

One of the most influential members of this Pan-European Union was Otto von Habsburg of the Habsburg dynasty of Austria whose predecessor's also bore the title Holy Roman Emperor. It has been said that the Habsburgs aspired to have control over the entire Catholic World.

"We have seen the Habsburgs first making territorial supremacy in Germany their object—then aiming at universal dominion over a Catholic World—and, finally, pursuing a feudal policy in Austria (p. 193)."³⁵

The European Union is a collectivization of the already collectivized nation-state. Thus the progress from family, tribe, principality, nation-states, the hyper-collectivized nation-states and ultimately the super-world-state that is ruled by an increasingly diminishing group of people. It must also be noted, that the European's institution of organized religion, such as the Catholic religion, operates as a subversive agency in many countries not of their origin. Territorial expansion of the church, in this case, the Catholic Church, is also territorial expansion of monarchy. It would be proper to say that the Catholic Church and other branches of European religion are used to advanced the interests of the monarchies and other interests they are beholden to depending on the church. Perhaps, one of the oldest means of advancing world domination past direct force is through the subversive force of religion and feigned meekness of their priests. It was certainly one of the tactics of Spain, but it didn't serve them well as their empire dissolved.

"But with all their great martial qualities, the Spaniards seem to have been incapable of attaining the same velocity of movement as the races with which they had to compete. They never emerged from the imaginative period, they never developed the economic type (p. 286)."³⁶

³⁵ Von Sybel, Heinrich. (1867). *History of The French Revolution*. Volume I. London: John Murray.

³⁶ Adams, Brooks. (1897). *The Law of Civilization and Decay: An Essay on History*. New York: MacMillan Co.

"As Spain lingered long in the imaginative age, the priest and soldier there reigned supreme after the mercantile and skeptical type had begun to predominate elsewhere... (p. 287)." ³⁷

It has not been the ultimate goal of the monarchies to exterminate all races of people, but to disintegrate them, keep watch over them, make the dependent and maintain them as slaves. Surplus populations, even in Europe, have always been culled and, thus eugenics operations nothing new.

"The disturbances of the reign of Edward VI. did not ripen into revolution, probably because of the relief given by rising prices after 1550; but, though they fell short of actual civil war, they were sufficiently formidable to terrify the aristocracy into abandoning their policy of killing off the surplus population (p. 252)." ³⁸

Diversity is an effective tool to secure the power of those who rule. Races, through immigration, are effectively balanced off each other so that one group is never able to unify in any effective way to challenge those in power. The balance of races operates very much like the term 'balance of power' in relation to Europe. This leaves the Europeans open for subversion by other groups because it is well understood that they must use this tactic. And foreigners (such as Jews) have always made reliable spies against any native population.

"The balance is a metaphor of venerable hypocrisy which serves only to disguise the perennial struggle for power and predominance. When a statesman talks of a balance, he means a balance favourable to himself (28)." ³⁹

"The balance was always a means to that end; it was never an end in itself (30)." ⁴⁰

"It goes without saying that the attempt at World Empire will not be carried out under the open slogan of "World Empire." More acceptable phrases, such as

³⁷ Adams, Brooks. (1897). *The Law of Civilization and Decay: An Essay on History*. New York: MacMillan Co.

³⁸ Ibid.

³⁹ Brailsford, Henry Noel. (1918). *The War of Steel and Gold*. London: G. Bell & Sons.

⁴⁰ Ibid.

"World Federation," "World Republic," "United States of the World," "World Government," or even "United Nations" will be used (p. 54)."⁴¹

The New World Order is engulfed in a shroud of deception and, yet, the project marches forward without true opposition and does so, perhaps, because few understand it.

In modern times, the New World Order is horrendously depicted by those who discuss it and, and those the most vocal, control its image. But there are a multitude of views:

"...a new European Order, the establishment of which would enable the peoples of Europe to hope with some confidence that in future they might live and work in peace free from fear of war, want and insecurity (p. 23)."⁴²

"...for those who are longing for the day when justice and not force shall rule the destinies of the world (p. vii-viii)."⁴³

"We are coming to see that the kingdom of God in Christ's conception never means anything less than a righteous human society on earth. Christ has come, not to condemn the world, but to save the world....He has come not to patch human society and make the world little less intolerable for men; but to make things new and to create a new social order (p. 4-5)."⁴⁴

George H.W. Bush, on September 11, 1991 gave a speech that engendered a sense of mystery and pride. If one had not known the term and was not a member of its following, one would have missed its meaning completely and thought nothing of it. That's the marvel of open conspiracies.

⁴¹ Burnham, James. *The Struggle for the World*. (1947). New York: The John Day Co.

⁴² MacKay, R.W.G. (1941). *Peace Aims and the New Order*. London: Michael Joseph, Ltd.

⁴³ Dunning, William Archibald. (1914). *The British Empire and the United States*. New York: Charles Scribner's Sons.

⁴⁴ Batten, Samuel Zane. (1919). *The New World Order*. Philadelphia: American Baptist Publication Society.

"We have before us the opportunity to forge for ourselves and for future generations a new world order—a world where the rule of law, not the rule of the jungle. Governs the conduct of nations."—George H.W. Bush.

Again, the language suggests something good, virtuous and positive. The times of George Bush, the times of the 1990s and into the 2000s, have been nothing good, nothing lawful, nothing decent, but have been an absolute horror and surely a proper portend of what is to come, as it is already here.

The New World Order is a watchword which is simply a conspiracy coded within a set of words by which the conspirators discuss their conspiracy. The word will take on different meanings to different people depending upon the ideas that have been instilled in them related to this conspiracy. Most people don't know the true and full extent of the New World Order scheme when they speak about it.

"The new watchwords of the ruling class are well worth attention from this point of view. "National Planning," "Empire Planning," "Organized Capitalism," are the phrase on the lips of their most up-to-date theorists. Now it would be the greatest mistake in the world to take these phrases at their face value: to suppose that they represent disinterested suggestions for the solution of the crisis. But, at the same time, it would be equally erroneous to dismiss them as meaningless (p. 236)."⁴⁵

The progenitors of the New World Order scheme are Europeans, who by catching the rest of the world's people off guard, forcefully spread themselves across the globe. And what, in part, drives this need for conquest is their economic organization, which they have the incapacity to change. Those who rule Europe are always in fear of losing their power and are under the belief that they must get others before they get them. And in order to have peace, everyone must be under their thumb.

"The rest of the globe—the world of coloured men—was still asleep, save where there was fitful contact with the white world. And just because of this happy

⁴⁵ Strachey, John. (1932). *The Coming Struggle for Power*. London: Victor Gollancz Ltd.

circumstance—because Asia and Africa were quiescent—Europe marched forward with the stride of a giant (p. 60).⁴⁶

All peoples of the world are subjected to the European social organization: their economic system, their system of government, their hyper-collectivization, their legal system and trade organizations, their pursuits and worldview are reflected everywhere in the world. The whole world is, essentially, is dancing to the tune of the European.

"...Western civilisation has seized the reins of the world, and it will not be denied. Its economic needs drive it to undertake the organisation of the whole world (p. 149)."⁴⁷

"No civilised people is now self-sufficient economically; each is now dependent on all the rest, and the humblest peasant now daily uses commodities drawn from every region of the globe. The whole world has become a single vast and complex economic unit (p. 193)."⁴⁸

The institutions of the Europeans should properly be viewed for what they are, systems of conquering, domination, and controlling and not systems with any benevolence. Any understanding to the contrary puts oneself at a disadvantage because they neglect to see the true world, their place in it, how they actually live, and what they are up against. Open any history book with the proper analytical mind and this truth is clearly presented, as some of their deeds and crimes have been recorded, however whittled down and explained away. The Europeans, as well as others, seem to believe that any rational excuse, well presented, is reasonable enough because people won't give them too much thought. People have been inculcated with the lofty aspirations, expressions, high ideals, beneficence, and many other pleasantries of the Europeans, which are more false and illusory

⁴⁶ Weale, B.L. Putnam. (1910). *The Conflict of Colour*. London: MacMillan & Co.

⁴⁷ Muir, Ramsay. (1917). *The Expansion of Europe: The Culmination of Modern History*. Boston and New York: Houghton Mifflin Company.

⁴⁸ Muir, Ramsay. (1916). *Nationalism and Internationalism: The Culmination of Modern History*. London: Constable and Company.

than true. There is always a larger motive. And one's true intentions are often more important than any good deed.

The phrase New World Order has been shuffled in many ways. Terms like "new order," and "new social order," are found throughout many history books. The context in how these terms are used is important. Some have used the term 'new social order' in relation to the American Revolution:

"But in this case it was a war against Americanism—against a new order of political society—against a system based on a principle of utter antagonism to monarchism, and which if permitted to develop its legitimate results, to grow into a new and grander order of civilized society than the world had ever yet witnessed, the rotten and worn-out system of Europe were doomed to certain and perhaps early overthrow (p. 22)." ⁴⁹

The same term was used quite extensively in relation to the French Revolution. The "old order of things" attributed to the monarchy and the "new order of things" the fledgling republic or a constitutional monarchy.

"How badly kings abused uncontrolled power...The minds of men were thus prepared for a new order of things by those general causes, which had been increasing in force for so many centuries...(p. 55)." ⁵⁰

Juxtaposing the 'world' with the 'new order' is something to notice. But it is not a new idea and reflects some sort of social change and reorganization.

The idea of 'controlling the world' and has been attributed to many leaders in history, perhaps even wrongfully. Alexander the Great has often been accused of the desire to 'control the world,' which, at that time, there was limited knowledge, thus limited area

⁴⁹ Van Evrie, J.H. (1868). *White Supremacy and Negro Subordination*. New York: Van Evrie, Horton & Co.

⁵⁰ Playfair, William. (1796). *The History of Jacobinism*. Volume I. Philadelphia: William Cobbett.

of deliberation. How much evidence exists to substantiate the accusations is uncertain. Some believe the evidence is insufficient:

"But there is no reason to suppose that he had formed any design of world-conquest; the belief that he had rests on a late and unauthentic compilation which passed as his 'Memoirs,' and attributed to him a scheme for conquest of the countries round the Mediterranean, a scheme which the Romance afterwards made him carry into effect...That he aimed at world-domination, as many believe, is a legend which derives ultimately from the Amon-ritual, in which Amon promised to many Pharaohs the domination of the earth; it can only be supported, if at all, on the ground that, if Alexander desired to fuse the peoples under his rule in a common polity and culture, he must necessarily have desired so to fuse all peoples (p. 423)." ⁵¹

People use history in many ways and there are always multiple interpretations because there is an urge to satisfy pre-conceived notions and coalesce people around a belief whether true or not. False beliefs still operate as beliefs.

"The world-empire of Alexander the Great was followed in natural reaction by the founding of the empires of the Diadochi and the Hellenized nations of the East (p. 11)." ⁵²

Nonetheless, the idea of world domination is a reality and there has been a goal of many European monarchies to be the King of Kings, or the sole remaining King after all the Kings have been supplanted. Many wars and battles have been fought for this yearning. With the discovery of the New World and new lands, these ambitions of world domination were given new life. So the idea of the 'New World Order', actually begins shortly after 1492. It has been said that William Postel is one of the early developers of the idea and put forth an idea of world control in favor of the French monarchy.

⁵¹ Tarn, W.W. (1933). "Alexander: The Conquest of the Far East." Cambridge Ancient History. Volume 4. Cambridge: University Press.

⁵² Treitschke, Heinrich von. (1914). *Selections from Treitschke's Lectures on Politics*. London: Gowans & Gray.

"In 1548, in a treatise on the symbolism of the candelabra in the tabernacle of Moses, he presses his theory as to the divine intention of a French world monarchy (p. 50)." ⁵³

This, of course put them into contest with Spain and Philip II who, in the 1500s, also had desires of world control.

"The Turks vanquished at sea, the Moors reduced, the heretics exterminated in France and the Netherlands, seemed to open to the King of Spain the road to that universal monarchy to which his father had aspired in vain (p. 152)." ⁵⁴

By declaring vast portions of the world to themselves, monopolizing the ocean and the resources of the land, which were then sent back to Europe and turned into wealth in European terms, the monarchies could then use the generate wealth to increase their power and thus their ability to subvert the power of other monarchies. If you monopolize the resources of the land, maintain that monopoly against others, your power increases, the others decrease and fall to your power. Monarchies have come and gone. As one monarchy does, the rest follow so that no other monarchy can get an angle on them. This is what is meant by the phrase, 'balance of power' where every other monarchical power has enough to keep the other monarchies in check and that power is derived from money system.

Duc de Sully is another character said to have envisioned the idea of global conquest perhaps in a different way, in a different time and for a different power.

"The earliest of these schemes which deserves mention was that of the great French statesman the Duc de Sully, first minister of France under King Henry IV, at the beginning of the seventeenth century. When Sully wrote, Europe had been engaged in practically continuous war for more than a century, on a scale never known in the Middle Ages...After Henry IV's death and his own retirement, Sully set forth in his *Memoirs* an elaborate scheme for the reconstruction of Europe,

⁵³ Butler, Geoffrey Sir. (1920). *Studies in Statecraft*. Cambridge: University Press.

⁵⁴ Michelet, Jules. (1875). *A Summary of Modern History*. London: MacMillan and Co.

which he said the late king had entertained, and would have put into operation if he had lived long enough (p. 136).⁵⁵

It seems to me that Sully's Grand Design, as Muir explains, is the earlier attempts of European cooperation in world conquest and an attempt to coordinate themselves as 'one' group or race of people against all others. So rather than a fight to be the King of Kings and to topple each other as monarchies, it would be beneficial and favorable for them to cooperate and peacefully divide up the world amongst themselves and work as a unifying force against other races, in other areas. It is stated that Sully limited war to the Ottomans and for the honorable cause of 'saving the Christians', while many people, of these times, fled Europe because of persecution. I think it is necessary to read a little more into this idea.

"The first condition of this Grand Design was the overthrow of the House of Habsburg, which had appeared, in the previous century, to be on the point of making itself master of Europe, and which (p. 136) had not, when Sully wrote, abandoned that ambition. No permanent peace would be possible for Europe, Sully felt, until it was freed from the danger of being dominated by the will of a single power. Sully breaks away frankly from the old idea of a single world-state. The autonomy of the individual states, and their authority over their citizens, must be preserved. At the same time the unity of the *res publica Christiana* must be somehow secured, and permanent peace must be maintained among the states which formed its members. But since the old idea of a single world-state under the joint rule of the Emperor and the Pope was now manifestly dead, this could only be achieved, under the conditions of modern Europe, but co-operation among the autonomous states...The only war henceforth to be permitted was to be a war undertaken by Europe as a whole for the purpose of destroying the Turkish power, and freeing the Christian peoples who suffered under the Turkish yoke (p. 136-137)."⁵⁶

Supporting this idea of a racialized European world order it is Treitschke who states:

⁵⁵ Muir, Ramsay. (1916). *Nationalism and Internationalism: The Culmination of Modern History*. London: Constable & Co.

⁵⁶ Ibid.

"All great nations in the fullness of their strength have desired to set their mark upon (p. 115) barbarian lands. All over the globe to-day we see the peoples of Europe creating a mighty aristocracy of the white races (p. 115-116)."⁵⁷

There is certainly a racial component to this New World Order that has taken various shapes over the years. Different philosophies and a different set of terms has been selected and sculpted out of the pieces to give it a more attractive appeal so that it is easily sold. Race was once openly pronounced and aggressively flaunted and today it is now hidden and more obscured to make more palatable. While it is true that the Europeans have grown more seemingly racial tolerant, they still are unable to embrace such ideas of equality, let alone could they imagine a day when they could be under the thumb of other people. They are tolerant as long as you remain beneath them. It is not inappropriate for the Europeans to have disdain for the idea of being ruled by other people, but that other people share this sentiment is not comprehensible to them, as it does not fit into their social organization. And, the belief that man is beneath only God or Nature, is just an impossibility, but yet it is the idea of the Enlightenment and the mantra of the great American and French revolutions. Again, you must judge by actions and not words.

"No one must lightly dismiss the question of race," wrote Benjamin Disraeli, Queen Victoria's Prime Minister. "It is the key to world history, and it is precisely for this reason that written history so often lacks clarity—it is written by people who do not understand the race question and what belongs to it (63)." ⁵⁸

Dutt uses a different language when discussing European cooperation and rather than focusing on monarchies, the oldest organized power there is, he phrases the New World Order in purely economic terms, using Marxian language, and words like capitalists, as if monarchies had lost their ambitions. There is a reason for this and that is not because the monarchies are no longer in the game, but they have, in some sense, been penciled

⁵⁷ Treitschke, Heinrich von. (1916). *Politics*. Volume I. New York: MacMillan Company.

⁵⁸ Benson, Ivor. (1986). *The Zionist Factor*. Costa Mesa: Noontide Press.

out of it, presumably for protection. They don't want any actions, any designs attributed to them. The most effective power is invisible power, to never know who your enemy is or the aggressor to finger. Because of the way this conspiracy operates, it is very difficult to say who is who and to determine who the exact operators are and what exactly their actions have been or, even, what worldviews they entertain. It is like any murder/mystery, each person is pointing to the other as who-done-it and always deflecting from themselves. It wasn't me! The various literature related to the New World Order takes on the same shape, always deflecting and point fingers to whomever the opposition is. Jews blame the Catholics, the Catholics blame the Jews...everyone is blaming everyone and no one is ever doing anything.

"This disillusionment has not prevented H.G. Wells from continuing to proclaim the path to his ideal of the "World State" as lying through the benevolent co-operation of the large-scale capitalists...(123)."⁵⁹

"This situation could only be changed within imperialism, if the rival monopolist groups could coalesce into a single monopoly, into a single world trust or cartel. If a single world trust could be realised, then a single World State under capitalism would follow (126)."⁶⁰

The monarchies of France had already been successful in centralizing power and undermining the lesser powers and principalities. Germany had not been so successful in doing that, and until the late 1800s when the smaller principalities were unified to create the nation-state of Germany. The conquests of Napoleon all over Europe and Prussia had essentially provoked the need of a larger collectivization, as well as some simple foresight, in the impending age of imperialism, that Germans would need to secure their own 'place in the sun' or be pushed aside.

"The disappearance of various petty states, which had been abolished in the convulsion of the French usurpation, together with the general system of oppression under which the whole country suffered, though in different degrees,

⁵⁹ Dutt, R. Palme. (1936). *World Politics: 1918-1936*. New York: Random House.

⁶⁰ Ibid.

had broken down the divisions which separated the nations of Germany from each other, and, like relation who renewed an interrupted intimacy under the pressure of a common calamity, the mass of the people forgot that they were Hanoverians, Hessians, Saxons, or Prussians, to remember that they were all Germans, and had one common cause in which to struggle, one general injury to revenge (p. 483).⁶¹

There is certainly power in collectivization, but the more collectivized a people are, the more easily controlled they are and the less protection the individual has against the collective. This aggression of the European around the world, has, of course, sparked a need for collectivization and this collectivization leads to a loss of individual freedom out of fear and survival.

Germany's visions of a New World Order was openly attributed to and advanced, at one time, by Hitler in later years, which is all well-known history. Certainly the Germans became very well organized and efficient under Hitler, and the occultism of the Nazi party aided in these delusions of grandeur, but it's hard to imagine that such a small nation-state believed they could 'conquer' the world, if there is any validity to what has been attributed to Hitler and his scheme.

"Hitler is already creating as a military State by a propaganda machine of tremendous power, he is now proceeding to organize Europe in the same way. None of the nations of Europe, which is free in the days before Hitler, will be free again in his "New Order." Europe will be organized for the benefit of Germany (p. 117)."⁶²

The German vision, at that time, of a new world, was openly established on race; that the German race was superior to all others. Such a perspective would be necessary for a people presented with the Herculean task of conquering the world.

⁶¹ Scott, Sir Walter. (1861). *Life of Napoleon Buonaparte*. Edinburgh: Adam & Charles Black, North Bridge.

⁶² MacKay, R.W.G. (1941). *Peace Aims and the New Order*. London: Michael Joseph, Ltd.

"The "new order" thus also became an intrinsically anti-Jewish new order (p. 71)."⁶³

But each race of Europeans believe themselves far superior to the next. The supremacy beliefs of the Germans are no different than the French, the English, the Spanish or even the Japanese, who also had imperialistic desires at this time. The earlier schemes of Germany seemed more practical: to align themselves and work in cooperation with monarchies which could tip the balance of power to their favor.

"Inevitably, it would add to German prestige and power in the Russian Empire, and weld together the Hohenzollern, Habsburg, and Romanov autocracies in a solid, reactionary mass, which, under the efficient leadership of Germany, might easily dominate the entire world...Therefore they hoped that one result of a victorious war by the Entente against the Central Empires, in which Russia would play an important part, would be the acquisition of Constantinople by Russia (p. 85)."⁶⁴

The Romanov monarchy was primarily German and some of the highest positions in the Russian society were mainly held by Germans, such as generals. March, 1917, the Romanov monarchy was overturned and a year later the whole family was shot. Most of the Bolsheviks were Jewish but were, of course, aided by the Russians themselves or they would never have been able to maintain power. There is a lot of mystery surrounding these events and the full truth, as always, has never been told and it is hard to shape solid details with the information because it is always slanted. People who are anti-Jewish will write one way and those who are pro-Jewish will write another. The task of truth becomes difficult. One can ascertain the predominate ethnic group in control of Bolshevik movement. It may also be safe to say, that from this event there is a new competitor in the New World Order agenda, the Jews. I can't say that I am aware of any material or formulated accusation, prior to this event, where the Jews were accused of

⁶³ Friedlander, Saul. (2007). *The Years of Extermination*. New York: Harper Collins.

⁶⁴ Spargo, John. (1919). *Bolshevism: The Enemy of Political and Industrial Democracy*. New York and London. Harper & Brothers.

desires of wanting to control the world. There are the Protocols of the Elders of Zion, but the accumulation of the material, I have found, to be after 1917. November, 1917 came the Balfour Declaration which is the first step towards the establishment of the state of Israel in 1948. What other countries supported this Balfour Declaration besides Britain, I don't know. It has been said, that the Bolsheviks and their movement, originated in Germany; their scheme was to topple the Tsar and take control of Russia, which would secure their New World Order dreams.

"The documents show that the present heads of the Bolshevik Government—Lenin and Trotsky and their associates—are German agents. They show that the Bolshevik revolution was arranged for by the German Great General Staff, and financed by the German Imperial Bank and other German financial institutions. They show that the treaty of Brest-Litvosk was a betrayal of the Russian people by the German agents, Lenin and Trotsky; that a German-picked commander was chosen to "defend" Petrograd against the Germans; that German officers have been secretly received by the Bolshevik Government as military advisers, as spies upon the embassies of Russia's allies, as officers in the Russian army, and as directors of the Bolshevik military, foreign, and domestic policy (p. 3)."⁶⁵

"No. 32. Lord Kilmarnock to Earl Curzon: The Bolsheviks comprised chiefly Jews and Germans, who were exceedingly active and enterprising. The Russians were largely anti-Bolshevik, but were for the most part dreamers, incapable of any sustained action, who now, more than ever before, were unable to throw off the yoke of their oppressors. Night after night the counter-revolutionary Societies held secret meetings to plot against the Bolsheviks, but never once was a serious attempt made to carry through the conspiracy (p. 32)."⁶⁶

The Jews, it is said, betrayed Germany, perhaps working as double agents of the United States and Britain who provided them money and other material support. If Germany had designs on conquering Russia, it would certainly be in the interests of Britain to thwart those ambitions and of course, these schemes generated German animosity after WWI and, were also voiced by Hitler. To make things more convoluted it has been said, and some of it true, that

⁶⁵ The Committee on Public Information. (1918). *The German-Bolshevik Conspiracy*. War Information Series. No. 20

⁶⁶ Russia: No. 1 (1919). *A Collection of Reports on Bolshevism in Russia*. London: His Majesty's Stationery Office.

the top members of the Nazi party, including Hitler, were Jews (Goebbels, Eichmann). By just examining the dates of the toppling of the Russian Tsar and the Balfour Declaration, there is some connection, for which the details remain speculative. Again, religion has the recipe for creating the fanatic and the maintenance of superstition amongst the masses is always useful to power, but this was massive move. The small island of Britain who, too, had visions of supremacy...

"There was an open conspiracy, to replace what they saw as a failing British Empire with a fascist one-world order to be ruled by an Anglo-Saxon elite (p. 36)." ⁶⁷

with a simple piece of paper, a decree from the Crown, Jews were granted control of the fully occupied land of Palestine based on a false biblical premise, for which, to some degree, even the Arabs accept. There is a lot of power in superstition and look at the deaths, the suffering and few have any real concern because of religion.

"1. The "ideal" of a "new world order" promoted in the Soviet Union ever since the overthrow of the Tsarist regime in Russia in 1917, has had an almost exact counterpart in the West, the two together being like wheels at the opposite ends of one and the same axle shaft. 2. The Jewish presence in the West everywhere exhibits a marvellous unity and continuity of purpose in the promotion of a Jewish national or Zionist ideal, symbolized by and geographically centered in, the state of Israel (45)." ⁶⁸

"...Lenin's well-known statement on the question of a "single world trust"..."There is no doubt that the development is going *in the direction* of a single world trust that will swallow up all enterprises and all States without exception (128)." ⁶⁹

"What then happened was that the Jewish banking families which had for a long time been operating from within the different Western countries, working in unison, were able to draw all the national concentrations of financial power into a single *international* or global financial system, which they now control and which

⁶⁷ White, Carol. (1980). *The New Dark Ages Conspiracy: Britain's Plot to Destroy Civilization*. New York: The New Benjamin Franklin House

⁶⁸ Ibid.

⁶⁹ Dutt, R. Palme. (1936). *World Politics: 1918-1936*. New York: Random House.

they hope to be able to convert into a single global political power. The United States, Britain, France, Belgium, Italy, etc., all look as if they are separate and independent nations, but let us not be deceived; all have lost their economic separateness, all are under the dominion of a king of witch-doctor magic exercised by a single global money power(p. 154)."⁷⁰

The evolution of the European money system is extremely complex. Its origins are not so complex, but are not completely known. The true origins of the Jews is also hard to discern and there are many proffered theories and beliefs. This is nothing unusual, the origins of the world are unknown but people have developed their own distorted ideas. But there is an origin and to have a world-scheme it 'is' necessary to have the collective control over some portion of the earth and its people. Until 1917, the Jews had no control over the earth or wielded any power over any collectivized mass through any governmental apparatus and without outside assistance, they would not have held onto that for long, meaning Russia. These are preconditions for the sovereign control of any money system, which is, past conventional habit, backed by an army that enforces the money's existence. It has been said, in Europe, the Jews were cultivated as spies by monarchies and, perhaps, as it seems, also privileged them as the exclusive agents for the handling of their finances because they were foreigners. It is, perhaps, better to entrust such things to a people who've no power to protect them if a problem arises. Such people also are useful as scapegoats, but surely the privilege was worth it. This privilege and their use of this privilege, generated a lot of anger and hatred, and, the privilege of some Jews was used to benefit the larger group.

"...he has always placed his main dependence on cultivating friendships with kings and nobles. What cared the Jew if the people gnashed their teeth against him, so long as the king and the court were his friends? Thus there was always, even through most of the severely trying times, "a court Jew," one who had bought by loans and held by the strangle-hold of debt an entrance to the king's chamber (8)."⁷¹

⁷⁰ Benson, Ivor. (1986). *The Zionist Factor*. Costa Mesa: Noontide Press.

⁷¹ Ford, Henry. *The International Jew*.

"He became practically the property of the nobility and kings, and so was used by them in many cases as an instrument to fleece the common people. Then the nobility, to protect themselves, often found it expedient to turn popular hatred against their vassal Jews(36)." ⁷²

Why there are no books providing the truth and why the European's money system is always enshrouded with mystery and lies, I don't know. It is a highly protected scheme and perhaps their most highly protected scheme along with the origin of their religion.

As the Europeans went around conquering the world, to survive, other groups of people were forced to collectivize in some sort of action, and, learn the ways of these Europeans and, most importantly, their weapons. They also learned their agenda. Those who were successful with this collectivization process first, the Asians, organized themselves as a formidable force and were pushed onto the world stage of imperialism. Again, this is mainly due to European aggression. Prior to World War II, Japan was attempting to stake out its own 'sphere of influence' which I am sure would have not stopped in Asia and they would have forced themselves upon any weak people. Force is what dictates the beliefs of men. The Europeans do not believe in any high ideals and only understand one thing, force. This is a hypocrisy that must be understood. The European believes: do as I say, not as I do and made it clear to the Japanese that their sphere of influence was to remain to their island. There could not be two master races, but one and unless they had the power to beat the European, grand ideas were just a waste of time.

"This Japanese programme looks first to the prevention of all further white encroachment in the Far East by the establishment of a Far Eastern Monroe Doctrine based on Japanese predominance and backed (p. 30) if possible by the moral support of the other Far Eastern peoples. The next stage in Japanese foreign policy seems to be the systematic elimination of all existing white holdings in the

⁷² Sampter, Jessie E. (1920). *A Guide to Zionism*. New York: Zionist Organization of America.

Far East...Beyond this point lies a wide realm of aspiration ranging from determination to secure completely racial equality and freedom of immigration into white lands to imperialistic dreams of wholesale conquest and "world-domination (p. 30-31)." ⁷³

"That the contemplated Japanese idea of a "new order" or "Greater East Asia Co-Prosperity Sphere" be junked in favor of Hull's fixed notion that free trade was a cure-all for man or beast (p. 333)." ⁷⁴

But where open combat is not possible, achievement of goals can be done by stealth. Immigration should be properly viewed as a form of colonization and a slow and patient conquering force.

The New World Order is an immense scheme and just through the powers of deduction, it is possible to discern some of the things that would be desirable, to those in power, to make the scheme succeed. A single world currency is a pronouncement to the world that the whole world is under the domain of a single, small group of sovereign powers. To limit any challenge to this power, for it to feel secure, populations and areas of the world (no longer being countries) would be disarmed and, thus, any grievances would be placatingly handled through some body called a world court. To the average person this would have little significance. The powerless are told what to do and there is no further discussion. A world court would be useful for dissention occurring at the highest levels. Of course, how the world military force would be utilized in such cases, is hard to imagine. It seems to me, one can never get around the motivational drive of each individual power to maintain some private force since one would not have total control over the world military, thus no total protection. And if the actions of a world military could be blocked by a member, then that would make the military ineffective. If the world is one big happy family, why is there a need for a military

⁷³ Stoddard, Lothrop. (1920). *The Rising Tide of Color Against White World Supremacy*. New York: Charles Schribner's Sons.

⁷⁴ Barnes, Harry Elmer. (1953). *Perpetual War For Perpetual Peace*. Caldwell: Caxton Printers.

at all? Interestingly enough, that idea is not being entertained. True world peace is everyone having the same equal force.

"You can propose now the United States of the World, with one army and one navy, under orders from the World Parliament (p. 187)." ⁷⁵

Control over births and even depopulation would be necessary component and this has already been actualized. The whole world would be viewed as the labor force and, thus, there would be a surplus of world labor and the need to get rid of them. Fewer people and busy people, are easier to control, and that increases the security of those who rule, which means peace. I doubt that this 'one world vision' means the free rein of people who can take up residence in any land area they choose. This is being done today for subversive purposes. But it is possible to see today that national identities have been demoted to the world identity—the citizen of the world idea.

"The essence of the Federal idea is the surrender of sovereignty by the individual States. Once sovereignty is surrendered in the field of naturalization and immigration, a State cannot thereafter claim that it has any right to legislate in the field in regard to any of its own citizens or in regard to any of the citizens of another member State (p. 144)." ⁷⁶

Allowance into an area from any member of the world labor pool, would probably be dependent upon occupation, and what function a particular area serves to the world unit. The countries would be so intertwined and so dependent, like the early colonial times, that it would be impossible for them to break away from the unit. Hyper-complexity creates dependency. Some areas will be relegated to agriculture and other for manufacturing etc. No country could be self-sufficient. This has already taken shape with the various trade agreements.

⁷⁵ Crane, Frank. (1915). *War and World Government*. New York: John Lane Co.

⁷⁶ MacKay, R.W.G. (1941). *Peace Aims and the New Order*. London: Michael Joseph, Ltd.

"Profoundly impressed by the interdependence of the world, they want to see this interdependence reflected in a single powerful organisation, to which all the existing States shall be as definitely subordinate as are the forty-eight American States to the Union. They want to see a World-State, equipped with an army powerful enough to enforce its will and to maintain absolute peace throughout the world: it should be the only army in the world, apart from the mere police-forces which the member-States may be licensed to maintain. They want this World-State to maintain a single currency for the whole world, to abolish all tariffs throughout the world, to regulate the powerful international industrial combines which more and more tend to dominate the world's productive activities, to create a single citizenship of the world, and perhaps a single legal system. Probably no single writer has set forth all these claims as essential parts of the better world which the World-State is to create; certainly, so far as the writer is aware, nobody has yet (p. 115) attempted to work out, even in outline, the structure of the World-State, or to indicate by what means it is to be established. But all these functions have been advocated as necessary for an efficient world-order, and as only possible if provided by a World-State (p. 115-116)."⁷⁷

"We do not desire the rule of the majority because we cherish any illusion about the intelligence or the virtues of the masses. Like average men in all classes, they are content to have their thinking done for them by their leaders and their newspapers. We do not count brains in a modern State; we count interests (p. 199)."⁷⁸

No matter how disconcerting the last quote is in relation to the image of the masses, there is some truth to this. People have given the control of their lives to other people and told them to think for them and, as always, they've established plans that have enable their advancement, at the expense of those who are hopelessly indolent. Many native groups of this new world have shown that slavery just isn't about a whip, and temperament is involved and, that some people are simply inclined to be slaves.

"Suddenly, we are forced to come to grips with our present circumstances. Our docile, sheeplike people have accepted serfdom in the New World Order. The masses have been trained by "the enlightened ones" to accept one world government and all loss of constitutional guarantees. Our human "Masters" like

⁷⁷ Muir, Ramsay. (1933). *The Interdependent World and its Problems*. Boston and New York: Houghton Mifflin Co.

⁷⁸ Brailsford, Henry Noel. (1918). *War of Steel and Gold: A Study of the Armed Peace*. London: G. Bell & Sons, Ltd.

the Wizard of Oz have created enough confusion and fear to actually develop a people who will accept a Modern Babylon (p. 90).⁷⁹

In the totalitarian New World Order, where the world has been shrunk down to fit into the palm of a few people, with a single agenda, there is no place to run from persecution when one is targeted, one just suffers and dies.

"The struggle for total domination of the total population of the earth, the elimination of every competing nontotalitarian reality, is inherent in the totalitarian regimes themselves; if they do not pursue global rule as their ultimate goal, they are only too likely to lose whatever power they have already seized. Even a single individual can be absolutely and reliably dominated only under global totalitarian conditions (p. 392)."⁸⁰

All over the globe I have travelled and I have been targeted in every place. The larger understanding of this is that freedom, which even the average European desires, can exist no place. The first freedom was economic freedom which they could not obtain in Europe because, in some cases, they were locked out of the money system. They found new hope and European powers found a new use for their surplus population in the lands of other people and all they had to do was knock them over the head and take it and they were happy to do so. In Europe they were being culled. They went all over the globe looking for freedom, some hoping to escape and not have reimplemented, the money system of Europe, but that was just impossible. That would be establishing a freedom, a contradiction to European powers and a challenge. The desire of the average European is to live free like the indigenous people of the lands they invaded.

⁷⁹ Wardner, James W. (1996). *Unholy Alliances: The Secret Plan and The Secret People who are working to destroy America*.

⁸⁰ Arendt, Hannah. (1951). *The Origins of Totalitarianism*. New York: The World Publishing Co.

4 COLLECTIVISM

Despite pronouncements of individualism, the true social organization of the European is collectivists. This term 'collectivist' has been malignly linked, for political purposes, to socialism and communism, while so-called capitalism is portrayed as individualistic. Such traducements become politically efficacious when people don't take the time to critically examine what is being expressed. Because the Europeans have contrived a superior conception of themselves which they instruct all to believe, they have the need to obfuscate and mask any truths, in the face of others and themselves, that are unflattering and uncomfortable to accept. This is a predominate behavior and manifests itself in all areas of their social existence. So, to understand the world in which one lives, it is necessary to examine and reevaluate everything. There are so many distortions and concealments on just about everything, it is almost impossible to get to the truth and discuss it. It is hard to fathom that there can be so many books telling so many lies and half-truths, but no matter how many books one reads, there always remains unanswered questions, but at least it is possible to recognize that there are questions and ponder them.

Collectivism, in the European sense, has been vilified mainly in relation to, what is often termed, private property. But there is a little more to it than that and that is a very reductive way to dispraise and discount an idea. All non-European cultures of the world have always recognized some form of private property. "Each family has its own recognised garden, which it retains without interference as long as the ground is kept in cultivation, but it cannot be sold, nor can it be even lent to another without the consent of the chief of the clan. Footpaths are everywhere free to all. The pasture lands are common property...(p. 13)."⁸¹ This is an

⁸¹ Theal, George McCall. (1900). *History of the Emigrant Boers in South Africa*. London: Swan Sonnenschein & Co.

example of a specific African tribe's conception of land which may be used to understand other cultures, as it is fairly standard.

Most people of the earth, unless completely mobile, which was rare, dwelled and established themselves in a certain area. Their housing or hut and land around it was their own, what they cultivated was their own and certain areas came to be recognized as the lands of a specific tribe. If disease wiped out the tribe, that land became available to others. What was not recognized by the non-European peoples of the world was the complete and total monopoly of the land because without the land one cannot live, one cannot trade, one cannot feed oneself and they had no desire to wipe out other people, just to live. For these reasons, the Europeans have monopolized, through force, the resources and land of Nature—to maintain total control over those whom they subject. Wielding such power is very vital to those who illegitimately control it and they never desire the people to become reanimated over the rights and freedoms they've forgotten. So, collectivism is demonized by those in power, this disdain is then adopted by people whom they rule and they never fully figure out or question why.

Marx mentioned the 'false consciousness' of the people and that's because all of the lies they've assimilated. They often are not able to distinguish their interests from those which are not.' In some cases, people understand quite well, but agree with European social arrangements of collectivization, control, tyranny and monopoly. The control and monopolization of the land and water through force gives the European total control over every individual. This scheme of total control and total control under the European organizational scheme is now the social arrangement of every country. "Organization corrupts; total organization corrupts

totally (p. 1).⁸² This is the agenda often referred to as the New World Order.

For privileges and being able to live a desirable existence, others promote and advance these doctrines no matter how destructive they are. It is in this way the European has dominated the earth and maintains control. It also sanctions the slow, purposeful attrition of others in the process as too many people can be difficult to manage and there is little use in the age of machines. "Collectivism...`encourages a rapid increase of population...(p. 57-58)."⁸³ And such growths in population need to be 'controlled.' This is just one of the insalubrious byproducts of the European collectivized social organization. Rather than a natural death in the natural scheme of things or natural selection, the European method of managing the problem is 'artificial selection': "If progress is helpful by substituting rational selection for the struggle for life within small groups, and afterwards within the larger national groups, why may we not extend the same mode of progress to a federation of European States, and finally to a world-federation? (p. 174)."⁸⁴ By the process of 'rational selection' Hobson says, the Europeans and their agents determine who gets what and who lives and who dies according to their whims and who they favor. Natural selection is the exact opposite: all creatures have a fair, equal chance at survival. Under the total control through the total organization of Europeans, no atomized individual can defend themselves against the collective. People collectivize for the purposes of security but in the European hypertrophied, super-collective, the increased aggregation of people actually diminishes security for every individual. "Effective internationalism is the only sound basis of competition and rational selection among nations. In the cruder form of the human struggle, accident, or numbers, or some primitive force or cunning, may

⁸² Rousselot, John H. (1961). *Schlesinger Predicts the Future of Socialism*. Congressional Record. Proceedings and Debates of 87th Congress. Washington: U.S. Government Publishing.

⁸³ Beaulieu, Paul Leroy. (1908). *Collectivism*. New York: E.P. Dutton & Co.

⁸⁴ Hobson, J.A. (1902). *Imperialism: A Study*. London: James Nisbet & Co.

secure the success of a people whose "social efficiency" is of a low order, impermanent and unproductive, while it stamps out or checks the growth of a people whose latent powers of achievement and capacities of progress are far superior. Only in proportion as racial or national selection is rationally guided and determined does the world gain security against such wastes and such calamities (p. 204).⁸⁵ Despite what Europeans say, competition is, indeed, a sin to them. The competition for them is, getting rid of competition by any means and in all aspects of life. Disintegration is one scheme for elimination. When does this rational selection start? When you're born, when you go to school.

People who understand this agenda, typically find this potential power desirable and prefer to adopt rather than expose it with the ultimate aim of wielding the power themselves. Adopting the mode of existence of the European automatically requires the need to conform to certain behaviors to protect one's afforded privileges. As this must automatically be done, the European's agenda is always advancing. They falsely characterize their way of life as something everyone wants when in reality, only a small number of people desire worldwide and who, in return, oppress and force this way of life onto others because they have been privileged in it and find it useful to them. To maintain their illegitimacy, countless abominable crimes must be done. Knowing the agenda, acquiring the taste for it, various challenging schemes of social organization are constructed by so-called revolutionaries, emphasizing the weaknesses of the current organization. To challenge the existing power, propounders will tell just enough truth to rouse the masses in support of their own agenda. That gets them into power and it becomes just a matter of maintain it. The various conceptions put forth on how to arrange the social life of human beings are generally political agendas used to clinch the reins of power by certain pursuers. The people are sold an idea, some of it true and seemingly sensible, but never critically examined and questioned; through these various conceptions they

⁸⁵ Hobson, J.A. (1902). *Imperialism: A Study*. London: James Nisbet & Co.

envision their lives in a certain way and strive to actualize these conceptions for their betterment. But they are never provided the full truth and the true motivations of propounders escape them which is why revolutions never succeed for the bulk of the population.

The Europeans are not antagonistic to collectivism in any other way and, in fact, believe that people have no more value, are no more sublime and are no more divine than an ant crushed under foot. To impress these ideas onto the people, they formulated these ideas into a biological science where they attempt to draw parallels from nature to justify, in an apparently reasonable way, their conclusions. Much of these doctrines to substantiate their idea of inequality. Look at the behavior of the European and tell me who they are superior to. Because they are in control and because they have bought up most of the scholars and their scholarship, few people are available who are capable and willing to refute the distortions, leaving the individual to their own means. The conception of those in power have over those whom they rule is this, which is put rather delicately: "Mr. Rhodes has a supreme contempt for individuals; he looks on humanity as a complex body, to be dealt with for the good of the majority (p. 183)." ⁸⁶ To clarify the misstatement, Rhodes and those like him, view things not for the good of any 'majority,' but for the good of a 'minority'. What is best for any majority is always freedom, independence and individuality which are concepts that are antithetical to Europeans and their social organization which derived from their conception of life. The European view of the majority is analogous to that of the ant. All ants work toward the support of a queen ant. But, unlike the ant, people have not consented to their circumstances and are not able to break away from the heap. Ants don't maintain a ready made Gestapo to track down individual ants and have not claimed all sections of the earth to themselves, every ant is allowed their own hill. "It seems to me

⁸⁶ Scoble, John. (1900). *The Rise and Fall of Krugerism: A Personal Record of Forty Years in South Africa*. London: Heinemann.

that power is 'always already there', that one is never 'outside' it, that there are no 'margins' for those who break with the system to gambol in (p. 141).⁸⁷

Whether recognized by others or not, there is an awareness in every human being that there is something celestial that connects them with the rest of Nature and this develops into a sense individuality. The Europeans have taken this universal sense of celestial wholeness and interceded it, replacing themselves and their concocted arrangements; stealing the fire of destiny that nature has put in the heart of every human being. No longer are people apart of Nature or in a natural state of becoming that they determine for themselves, but they are part of a larger scheme dictated by Europeans. To compensate for the true loss of individuality, those in power manufacture an artificial individuality and freedom. Rather than a real set of circumstances, people believe that they are individually free because the television and the paid agents of the Europeans tell them that it is so and disparage them if they question. This is what Bernays means in relation to shaping the opinions of the people. It is as if someone has sat down and defined what freedom is and has carefully constructed the allowable parameters for which people should believe they have. Freedom then becomes, which is culturally parroted, the choice between brands of soda pop or toothpaste. People are not individuals but made to feel they are, so that they can feel content, powerful, and happy with their lives. Individualism, properly viewed, is more like a political ploy than a true pursuit or spirit. Collectivization requires rigid conformity to such a degree that it creates a fanciful yearning for separateness, which is a useful emotion for demagogues to politically tap, in their quest to enlarge their power. So individualism is idealized privately and lionized socially, without any aspiration to corporealize that vision. Strangely, the illusion suffices enough.

⁸⁷ Foucault, Michel. (1977). *Power/Knowledge*. New York: Pantheon Books.

All people collectivize themselves to survive and as a means to defend themselves from others. To that extent, collectivization is beneficial. If the American Indian and the African had a more collectivized existence, they may have been able to protect themselves from the aggressions of the Europeans. "...the American Indians lived in tribal republics, and Africa is full of such democracies (p.267)."⁸⁸ Again, to clarify the quote, there was little difference in their social organizations. The author is making a distinction that is unintelligible. The social existence of both groups was democratic, individualistic, and free. "What is called a republic, is not any particular form of Government. It is wholly characteristic of the purport, matter, or object for which Government out to be instituted, and on which it is to be employed, Res-Publica, the public affairs, or the public good; or, literally translated, the public thing (p. 30)."⁸⁹ All non-European social organizations, using the proper definition were 'for the people' and prior to the arrival of the European, they were democratic and some tribes so democratic that no decision could be made until all agreed. Rather than tyranny of the majority there was space for the minority because all people were equal. Equality is also uncharacteristic of the European, though, because it is right and proper, they've adopted the language of it but could never adopt the practice even amongst themselves. Europeans, now aware of the rest of the world around them, hoped to obtain equality of all Europeans against the rest of the races as they were essentially promised by those in power. Which is why there was so much effort put into commissioning a formal racial doctrine in the later stages of imperialism.

Individualism is incongruous with collectivism and with an extremely bellicose people roaming about the planet, it is not the most advantageous social organization. One's social arrangements reflects one's circumstances which, in turn, establishes one's beliefs. The European's social circumstances, due to their

⁸⁸ Durant, Will. (1943). *The Story of Philosophy*. New York: Garden City Publishing.

⁸⁹ Paine, Thomas. (1817). *The Rights of Man*. London: W.T. Sherwin.

character, required excessive collectivization out of fear because they are violent. The life of the Indian and African was mainly peaceful before the arrival of the European and there was no need for a superfluous social organization. All non-European peoples were lulled into the belief that things would always remain the same and, thus, never developed any weaponry sufficient for their defense because there was no need for it. While things were surely not perfect, these are signs of being content with their social existence. This contentedness was secured because there was no belief, thus no presence of slavery, and, thus, no development of a money system. The purpose of money is what it does: controls, excludes, enslaves, monopolizes, tyrannizes and determines life and death. What backs money is direct force. But once people have acclimated to their slavery through money, they forget that they are suppose to be free and direct force is no longer needed to establish their acquiescence. Money operates with an invisible force. "When force reached the stage where it expressed itself exclusively through money, the governing class ceased to be chosen because they were valiant or eloquent, artistic, learned, or devout, and were selected solely because they had the faculty of acquiring and keeping wealth (p. 44)." ⁹⁰ "This bureaucracy was the core of the consolidated mass called the Empire; it was the embodiment of money, the ultimate expression of force... (p. 41)." ⁹¹ Collectivization through force, money and dependency, maintains people in a state of desperation to where they must steal, kill, and sell themselves to survive. Everything to the European is for sale—people and even children. If they could monopolize the sunrays and air, that too, would be commoditized rather than free and your death would be your fault and you'd believe it and teach your children. "In order to make room for the market, in order to render everything in life susceptible to sale and purchase, nearly every convention, every social relationship, every element of conscious co-operation, or of permanent, legal dependence, had been

⁹⁰ Adams, Brooks. (1897). *The Law of Civilization and Decay: An Essay on History*. New York: The Macmillan Company.

⁹¹ Ibid.

shattered (p. 32)."⁹² This has nothing to do with trade or establishing of markets for trade, this has to do with control and the disintegration of people to control them.

Because people are in continual need and desperation of money and always under the forces of disintegration and death, new technologies are often developed by those who've been afforded the time, peace and knowledge, in hopes of accumulating and solidifying streams of revenue. Like everything else, knowledge is also monopolized and, in the excessively complex social arrangements, more and more education is required to simply obtain work and soon that is not good enough. If one relies on others for knowledge, that leaves one open to disintegration and being blocked from knowledge, thus blocked from employment and blocked from living.

Because all power is illegitimate and maintained only by force, there is a great investment, generation upon generation, in articles of war which is where most of the technologies of the European are derived, if one could honestly trace them back to their inception. Because of these characteristics, Europeans believe their social organization is unmatched and, to some extent that is true. It is unmatched in its capacity to do unmitigated evil and not because it is salubrious to human existence. So, collectivization creates things and has the efficiency of a machine and the Europeans hope to increase this machine like efficiency by directing the resources of the world, which is another aspect of the New World Order. Europe doesn't have much in the way of resources (food) and they need and want them and they want to control them; they also don't want to pay to obtain them so the monopolize them and employ many other schemes and tricks.

Countries are made interdependent, no one country being able to do for themselves similar to division of labor that exists in

⁹² Strachey, John. (1932). *The Coming Struggle for Power*. London: Victor Gollancz Ltd.

all societies, except it is not one society but the world. Imagine a car with parts being produced all over the world, one small component and those who assemble one aspect of the car have no other knowledge. No one person is able to make a car and yet, as a profession, they will tell you they make cars. They have no knowledge of making a car and thus are not competitive or self-sufficient. In the European world order, some countries and people handle finances, banking, engineering and others are to be kept agricultural. How is this determined? Race. This is efficiency because there is the elimination of competition and what remains is that industries become monopolized. The natural progression in the European money system is toward monopoly. Who controls that monopoly, for the average worker, doesn't make a difference, they remain workers. Some will say that the state will be the controller of the means of production or the businesses in control of the making of things, but who controls the state? Others say it is the corporations merging with the state to control the means of production, who controls the corporations and thus the state? How did the corporation become a corporation that could monopolize various industries? Through the control of government and law and force. The circumstances have always been there and have always been the same. The people who control everything always control the state.

Understanding collectivism, you will see that the vitriolic debates, the contest generate over socialism, communism, fascism and capitalism is complete charlatanism. "...writers like Peter Drucker and F.A. Voigt have argued that Fascism and Communism are substantially the same thing (p. 2)." ⁹³ In truth, socialism, communism, fascism, totalitarianism and (monopoly) capitalism are all the same thing and are lived, by the average person, in the exact same way. "If a nation is reared upon land monopoly its political institutions will reflect monopoly. They are bound to be

⁹³ Orwell, George. (1955). *James Burnham and the Managerial Revolution*. New York: Young Socialist League.

aristocratic. Those who own the land will own the government (26).⁹⁴

What is meant by land is not one's little house that is believed to be owned by any individual. Which is what people get confused in believing. What is meant by land is the force that made you buy the land and has 'allowed' you to live and sell that land, which provides an artificial sense of freedom and ownership. It is that group of individuals, typically monarchy, but including of others, that are the actual owners of all land, no matter what your title says. A right is something that you can't be stripped of and you've sufficient power to defend. If you can't defend it, it can be taken from you either by force or some other contrivance. One contrivance is taxation. Because the land is taxed by this power, one is always in the pursuit of money to pay that tax, so a continual source of money is required and who controls the money? Taxation is a form of disintegration because one can be denied money, by which one loses the land one believes is owned. So rather than by direct force, there is a loss of job and then, a denial of future employment. These schemes were done by the Romans.

People became slaves (forced labor for the undesired benefit of another) when they lost equal force to another, thus lost their right to the land, and made them dependent on the tyrannical whim of another. Control of the land is total-control, but this truth is not told in books which limits the discussion of totalitarianism to police, spies, laws and technological devices of intrusion. Depending on the political beliefs of the author and who they work for, a police state is emblematic of fascism, communism, socialism, and capitalism. Which one is true? All of them. All power is illegitimate and require these programs to maintain power. My thought is that because these systems are inherently the same in practice and almost in theory, they are propaganda instruments of

⁹⁴ Howe, Frederic C. (1910). *Privilege and Democracy in America*. New York: Charles Scribner's Sons.

certain power groups who are wrangling with one another in attempting to increase power because there is just too much competition also at the top. The people are then collectivized in support of a power group similar to a sports team but also in hopes of getting some privileged crumbs dusted from the table. "We have daily evidence that an absurd amount of false representations, of exaggerated fears, and of no less immoderate hopes, grows rankly in this field of enquiry. Not only those who oppose and scorn the new gospel, but also even many of those who are (p. 1) believers in it, have themselves no true idea, often not even the most distant conception, of what it really is that they fear or detest, that they despise or extol to the clouds (p. 1-2)." ⁹⁵

Each one of these "isms", and those who have developed these ideas, have collectivized the people, in varying degrees, for their support, with the most benefit or profit, going to those who control the apparatus of government. None of these political ideologies have a very consistent, concrete philosophy and that's a sign of a problem. People emphasize differences because they're paid to. "...evil always takes advantage of ambiguity (p. 4)." ⁹⁶

Fascism:

When attempting to define fascism and its characteristics, most authors do not refer to some written body of knowledge exemplifying stated beliefs, but instead, refer to fascist movements that have taken place in various countries. Those characteristics are conspicuous. What is not apparent and not stated is 'who is behind these movements' and their motives. One characteristic of past fascist movements is the use of myth to bring the people together into a common purpose and give them a false sense of pride usually associated with race or their historical past. Concomitant with these myths is to use this energy for some purpose such as

⁹⁵ Schaffle, Albert. (1891). *The Quintessence of Socialism*. London: Swan Sonnenschein & Co.

⁹⁶ Chesterton, G.K. (1922). *Eugenics and Other Evils*. London: Cassell and Co.

war or some other great advancement or change that is socially aspired. If there is no place to expend the energy, consolidating the people around a myth is not useful except, perhaps, the scapegoating of the segment of the population which would require excessive force and is, typically, justified by some myth or pseudoscience developed well beforehand. The Nazi Movement was cultivated well in advance, the 1800s, with various occult literature. The tracks were laid well before Hitler. It was said that Hitler's or those behind him, true motivations were: "Hitler had set himself up as the great enemy of Communism, which was becoming a menace all over Europe. But he had far more practical reasons for his Russian ambitions than the mere "defense" of western civilization against Communism. What Hitler really wanted was first to smash the Communism government in Russia and second to seize the Ukraine and the Caucasus with (p. 167) the vast resources of those regions. He intended to rip them out of the Soviet Union and bring them under German control where he would have free and complete access to their vast oil, mineral, timber, chemical and agricultural products (p. 168)." ⁹⁷

Fascism is still a word thrown around today and, used to describe groups and even President Donald Trump and his supporters. There is no myth characteristic of these so-called fascist movements. There are no symbols and there is no open scapegoating or literature developed to attack a certain group. There is not even a cohesive ideology for which to collectivize all the people. Fascism as it has been practiced or branded in the past is not applicable to societies that are diverse. Fascism is defined in its most rudimentary form is the fusion of state and corporate interests. "Fascism sought to organize the mass of the people in the Corporative State...(p. 81)." ⁹⁸

⁹⁷ Flynn, John T. (1948). *The Roosevelt Myth*. New York: The Devin-Adair Co.

⁹⁸ Rauschning, Hermann. (1939). *The Revolution of Nihilism*. New York: Alliance Book Corp.

What does that mean? And is a sudden new development? Not really. Again, those who control land, resources, capital always control the state. "The state apparatus has always served as a tool in the hands of the ruling classes of its country... (p. 124)." ⁹⁹ "The same men pass backwards and forwards between the Ministers' rooms in the great departments of State and the chairmen's rooms in the great corporations which carry on the nation's economic life... All that has happened is that the capitalist class has found it more convenient to conduct this particular industry through its governmental apparatus instead of through the apparatus of some trust. Since the capitalist class owns and controls the governmental apparatus in every whit as real a sense as it owns the apparatus of the trust, the change makes no important difference to anybody (p. 66)." ¹⁰⁰

The first states of Europe were established and controlled by monarchies. Most European countries still maintain a monarchy and monarchies are always interested in maintaining and increasing power to stay relevant. If they do not, the king falls under the command of others and thus lose their status as king and become just a hereditary welfare recipient if they exist at all. So the monarchy must contain some source of power to always balance off other aggressive powers. They collectivize the people, at all levels, for their support. I can't say that I can explain these circumstances because I have found no source to assist in this analysis. Those involved in the production of things and markets, capitalists as they've been historically called, have always been intimate with monarchies, have been granted titles and have been part of the monarchical court. But they are not the sovereign power of money and are simply allowed to make money under the sovereign power. To be the sovereign power, one would have to control the collective apparatus of government, the force and the issuance of money. "Investigations into the records of the early

⁹⁹ Bukharin, Nikolai. (1917). *Imperialism and World Economy*. London: Martin Lawrence Limited.

¹⁰⁰ Strachey, John. (1932). *The Coming Struggle for Power*. London: Victor Gollancz Ltd.

history of rising cities show that in nearly all cases the early capitalists are representatives of the families originally in possession of the ground on which the town is built. The landowners necessarily controlling the laying out of streets; the mill, the smithy, the markets were made or controlled by them; houses, booths, and workshops were built by them (p. 5).¹⁰¹ In order to maintain their financial support, the monarchy taxes the subjects who are, for simple purposes, the capitalists and their other subjects. With the discovery of the new world, there was a desire to increase and keep their profits and capitalists in various countries, such as France, believed they could do without monarchy and eliminated them. "The Frenchmen of 1789 had other ideas. The surviving absolutism of the French monarchy had prevented the emergence of a class of really big bourgeois and had at the same time kept the aristocracy out of trade. And so the French champions of the free market, when they finally took power, seemed entirely strange...to most of their well-established English counterparts. For these Frenchmen....had no use for monarchy or feudalism at all. And off went the heads of both king and nobles (p. 26)."¹⁰² Certainly not much has changed, the monarchies need to protect their interests and the capitalists need an equal force against the monarchies. Fascism is an organized force, for some specific power, against some perceived or actual threat or there would be no organizing threat. And the perceived threat is different per country and time period. A quiet, hidden force, however, is always collectivized and ready to be used when called. In the past some identification could be made with symbols as there was an open pronouncement, today everything is hidden.

There are multiple high level power groups as there are different monarchies in competition and, yet all related. The Tsar, before abdicating power, requested asylum from his royal cousins in England before his execution and was denied and, perhaps, they

¹⁰¹ Hobson, John A. (1907). *The Evolution of Modern Capitalism*. New York: M.A. Walter Scott Publishing Co.

¹⁰² Strachey, John. (1932). *The Coming Struggle for Power*. London: Victor Gollancz Ltd.

were working toward his demise. Different power groups do have different visions and different interests, but they also work together. Top monopoly capitalists and bankers marry into monarchies and essentially these groups become intertwined and have the same interests and you'd want them to be intertwined as a monarchy to give them motivation to keep the criminal scheme going. Perhaps, again, these various 'isms' that have been developed should be viewed less as meaningful ideologies, but propaganda tools for competing power groups.

Fascism, just as with every other system, there was a collectivization of the people for a common purpose of making things, buying things, supporting the hierarchy and, as Hegel would say, pushing the geist forward. The purpose of each individual life, is not to be an individual with individual interests, unless one is the ruler, but to exist for the collective whole and the collective movement of history which also involves advancing knowledge for some unknown purpose, or the sake of knowledge and the money system itself. And for this collective advancement to—wherever that may be—other universes is what they sell, many people have to die, suffer and be culled for the purposes of advancement. Each individual has his small part to pay for the social machine. The religion of the European serves the purpose of keeping the people hopeful for a better life after death.

"...Fascism has come to be synonymous with Monopoly Capitalism...Consequently, dictatorship must accompany Fascism (p. 11)." ¹⁰³ A dictatorship is any illegitimate power and one should not get misled by terms. All European social organizations are dictatorial. A king is a dictator and all European capitalism has been monopolistic. "In medieval England, and throughout feudal Christendom, trade itself was almost a monopoly. The privilege of engaging in commerce, whether all the year round, in towns and cities, or on particular occasions, at fairs and markets, was in the

¹⁰³ Morgan, Lorne Thompson. (1942). *The Origins and Development of Fascism*. Toronto: University of Toronto Press.

gift of the Crown, and was recognised in charters or incorporation as something which could be granted or withheld, and which, if granted, must be paid for (p. 138)."¹⁰⁴ Again, monopolies are nothing new in history and, perhaps, the only problem is that this monopolistic tendency of the Europeans has been extended worldwide. People have always colluded together to restrict people from entering into business but also entering into craft of learning. Because there is no formal doctrine, property rights have not been articulated by those who supported fascism. I don't imagine they would have been any different than how they've developed to date. "Direct, open terror against the workers, violent aggression against its rivals, can alone enable a modern empire to maintain itself. A name for such a policy has been found: it is fascism (p. 245)."¹⁰⁵ All governments, all powers behind governments use terror and violence and it is nothing specific to fascism.

Communism:

Communism is defined as the abolition of private property and where all land and the means of production are in the hands of the State. "Communism, however, would involve the entire alteration of social conditions: under this *regime* all private ownership would be suppressed; not only the work and the remuneration of every member of society, but even their personal requirements, would be regulated by authority, and no place would be left in the economic world for individual initiative, for personal responsibility, or even for liberty (4)."¹⁰⁶ "Analyse it carefully and it will be found to be a succession of necessary consequences arising out of the premise, *The State shall control all the means of production* (p. 129)."¹⁰⁷

¹⁰⁴ Bourne, H.R. Fox. (1876). *The Romance of Trade*. London: Cassell, Petter, Galpin & Co.

¹⁰⁵ Strachey, John. (1932). *The Coming Struggle for Power*. London: Victor Gollancz Ltd.

¹⁰⁶ Beaulieu, Paul Leroy. (1908). *Collectivism*. New York: E.P. Dutton & Co.

¹⁰⁷ Neilson, Francis. (1919). *The Old Freedom*. New York: B.W. Huebsch.

Again, who controls the State? It is certainly not the people. The land, the resources, the capital are all controlled by the state and the state is controlled by a small minority of people who historically don't change and the people remain, for the most part, landless. That is nothing new but a return to open serfdom and the serfdom of the past is very similar to how people live today. Communism, like all other collective doctrines, in the most simplest terms, is the people working under the direction of a small group of rulers and for the benefit of the collective whole, with diminishing returns to that whole. The goal of life is predetermined by those who rule and they absorb the majority of the benefit. To make the doctrine appealing they've proposed that the objective of communism, after the 'dictatorship of the proletariat,' would be a dissolution of the state, which would mean the dissolution of authority. "...Our ultimate aim," says Lenin, "is the elimination of the State and therewith of all organized and systematic power. The State can be entirely done away with if men will only become so conscious of the basic rules of their common life as to work, of their own free will, in accordance with their capacities (p. 75)."¹⁰⁸

When one is being directed by a ruling classes, one has no free will. Free will was a pre-European stage and existence makes people work to survive and people have been around since they've been created and thus working to sustain themselves and their families. What stopped people from self-sufficiency has been the monopoly of nature by force and various other disintegration schemes. What is being suggested that after accumulating all the power, after the development of all the weapons of control, after collectivizing and atomizing the people into an obscure heap and breaking down families and all social bonds, the state would dissolve and the power handed to the people. And its dissolution would be an efficacious transfer of power because after all the dumbing down, and emotional numbing done by the state terror apparatus, the people could now effectively live in peace as good

¹⁰⁸ Fulop-Miller, Rene. (1927). *The Mind and Face of Bolshevism*. London: Chiswick Press.

decent people. Some people believe what they hear. What is being implied, also, is a return to a state of nature that is not real or comparable to the original state because it would be prescribed and not organically developed.

Communism is not the same as the 'communalism' of non-European peoples. Under communalism, there is some establishment of private property, as earlier explained. Each person of the tribe took what was needed to live but most of the land, the waters, was not privately held and open for all to make use of. Each family hunted and grew vegetables to support themselves and, perhaps, elderly members. "In the middle ages we had plenty of socialism, and if you go back to savage times you will find that all savages were socialist....The Kaffirs have got nationalisation of the land and of all such capital as they possess in the shape of cows and oxen. Every savage tribe is a complete socialist organisation, but the whole history of human society has been the history of a gradual escape from socialism (12)." ¹⁰⁹ This is a completely inappropriate association being made because the socialism or communism of the European is not equivalent to any non-European people prior to their arrival. Neither system provides people land, happiness, freedom and individualism. There has been 'no' attempt to escape socialism, in fact, there has always been the attempt to escape the so-called 'capitalism' of the European, even by Europeans themselves which is why they ran from Europe. Their responsibility and failure was not to run but to fight their oppressors.

"Every political regime is based upon force and myth, upon police, armies and jails, and upon an ideology which is at least partly at variance with reality. What distinguishes communism is that terror constitutes the force upon which it is founded, and deliberate deception the content of its myth. Law, like everything else from the point of view of communism, is exclusively an

¹⁰⁹ MacDonald, J. Ramsay. (1908). *Debate on Socialism*. Surrey: Independent Labour Party.

instrument of power, to be used or by-passed as the expediency of the moment decides. Under communism, open, legal force is always subordinate to the secret, conspiratorial terror. The leading agent of this terror is the secret police, the N.K.V.D., numbering about 2,000,000 operatives active in every part of the world (p. 63).¹¹⁰ There has never been, at any time in history, equality under the law. Law is a tool of those who control the apparatus of government to maintain their power. Communism, socialism, so-called capitalism, and fascism, all circumvent their own written legal statutes. The law means nothing to those in power and all power terrorizes the people, spies on them and culls them.

With the advent of communism the language used to delineate different social interests was transformed, but the interests, themselves, have not changed. "The term proletariat, divorced from its original meaning, is used by collectivists to designate that section of society which, although it depends upon manual labour for its existence, does not possess the instruments necessary for that labour. Men thus situated, it is said, cannot be free; they are compelled to rely upon others for the means of work, without which they could not exist, and are therefore forced to accept as remuneration a fraction only of the product of their toil (p. 7)."¹¹¹ "By *bourgeoisie* I mean the whole body of citizens, who, possessing implements of labour or capital, work with means of their own, and are not dependent on others, except to a certain extent (note p. 2)."¹¹²

Communism, perhaps as an ideology, which has a written doctrine of some kind, is the more honest as it tells 'some' truth related to the circumstances of the average worker. The lie comes from the intentions of the proponents of the doctrine and that what they are expressing is a desirable alternative. "Now we see

¹¹⁰ Burnham, James. (1947). *The Struggle for the World*. New York: The John Day Co.

¹¹¹ Beaulieu, Paul Leroy. (1908). *Collectivism*. New York: E.P. Dutton & Co.

¹¹² Blanc, Louis. (1844). *The History of the Ten Years, 1830-1840*. Volume I. London: Chapman & Hall.

the rich oppressing the poor, and the poor execrating the rich. Race armed to the teeth against race, class against class, sect against sect, and party against party. A freer, more bracing atmosphere is opening up to us, the world is only just beginning to breathe. In this unity there is a true communism, the true millennium is to be found in this grander, wider charity of the future (p. 359)."¹¹³ No state terror apparatus mentioned.

A mode of existence is not dictated by others, but is something that people organically choose and choose to change and adapt over time to suit themselves each generation. There is no one size fits all and people are looking to others and to the European to establish something for which they are capable of doing. It is possible to organize social relations that are just, fair, normal, and free for all people. Freedom is a concept that Europeans do not accept, do not believe in and do not understand. It has never been a part of their social organization which will always remain slave based: "...nobody has conceived the possibility of an ordered society not based on this unity of power called the State, and which, in fact, is characteristic of modern societies (p. 22)." ¹¹⁴ The best and most proper social organization was prior to the European. But if one was to live in a collective, and in a world created by no man, all should be able to share the benefits of the collective equally but this is not and never has been the idea of the so called communist doctrine. And as Orwell said in *Animal Farm*, 'all are created equal but some are more equal than others.' Those at the top directing the collective masses, as always, have different standards and different modes of life than the rest.

It is a doctrine that is not pushed by the masses of people, but is being driven by those who are in control who misrepresent the ideology to the masses and thus gain their acceptance of it through falsehood. The European economic system, which is always in need

¹¹³ Little, James Stanley. (1887). *South Africa; A Sketch Book of Men, Manners and Facts*. London: Swan Sonnenschein, Lowrey & Co.

¹¹⁴ De Maeztu, Ramiro de. (1916). *Authority, Liberty and Function in the Light of the War*. London: George Allen & Unwin.

of new streams of money, since those operating within it cannot print it themselves, become mega monopolies. There was some opening up of the tight, monopolistic money system with the discovery of new lands. New people were able to acquire wealth and make their way into the money system. Those most politically connected were, as always, able to survive and use the apparatus of government to their benefit and undermine any competitors. These former capitalists now become workers and this process continues until there is an equilibrium or entropy reached. "They know very well that the present system of production must first have produced its final practical consequence in the complete absorption of small property, that it must have nearly completed the plutocratic process of dividing the nation into an enormous proletariat on the one side and a few millionaires on the other, before the masses, and especially the country population and the small tradesmen, can and will accept the principle of collectivism (p. 12)." ¹¹⁵ The truth is, again, people have already been in a collectivized social organization as that is the social organization of Europe. It is not those in power and control that are forced to change their conception of how life is lived, but those at the bottom. "Everything which trains the masses (p. 17) as a whole, which centralizes, which brings about a public union of individual forces on the largest possible scale, is very closely allied to socialism (p. 17-18)." ¹¹⁶ What to do when there is even a more limited opportunity to enter into the so called capitalist system and where everyone is just a worker for those who own everything? Those in power understand this clearly and no matter how bad, how pernicious, how devastating to the earth it is, they will hold on to collectivism and their money system. The only way to have freedom, the only way for proper living is to go back to the roots from whence we came. As has been shown in history, those in power cull and kill the surplus people anyway. When total monopoly is reached, for the sake of peace, they just maintain a

¹¹⁵ Schaffle, Albert. (1891). *The Quintessence of Socialism*. London: Swan Sonnenschein & Co.

¹¹⁶ Ibid.

fair division of the world's resources amongst the highest levels of power, mainly monarchy, friends and family. The workers are allowed a little domicile to live in which, still, they may or may not have title to (something better than a studio in the inner city, a little more freedom and sense of happiness), depending on the whims of power. What you cannot defend you do not own or have. Nothing new in history. Nothing changes for those in power.

Socialism:

The true origins of socialism and communism is to be found in the Enlightenment. This is when the European, after the discovery of the new lands of the new world, began to reevaluate their social system from the inspection of the native systems and people they came into contact with. They saw a people, as Christopher Columbus stated, a people who: "... "that these people have no religion, neither are they idolaters, but are a very gentle race, without the knowledge of any iniquity; they neither kill, nor steal, nor carry weapons...(p. 67)." ¹¹⁷ The antithesis of European and their existence but they are not that way today. From this time, the European expanded their knowledge and expanded their wealth and there was a segment of the population that desired to increase and protect their wealth and developed a language by which they could assert themselves politically with use of the masses. The formulations of the Enlightenment served as the inspiration to the American Revolution and French Revolution. The customary use of the terms socialism and communism were developed around the 1800s.

"...the ideal of the Babouvists, who represented the first organized communist movement in history. But modern communism does not begin to emerge until the French Revolution, and then only in infant form...the concept of an egalitarian society of small owners was the one most widely accepted among humanitarians. It was the ideal which stirred Frenchmen to join the ranks of revolutionary people's army; which prompted Jacobin leaders in France to vote for the distribution of the large estates among the landless and to plan the construction

¹¹⁷ Columbus, Christopher. (1900). *The Journal of his First Voyage to America*. London: Jarrold.

of model rural homes while organizing the country for an all-out war of national liberation (p. 117).¹¹⁸

"Socialism was a product of the first Revolution, though the word was not invented till later: the various measures adopted by the Convention to transfer the property of the rich to the poor have been already referred to...Socialism proper was first introduced into practical politics by Babœuf (1764-1796). Babœuf proposed to transfer to the State the possession and administration of all property, and to regulate by public officials, in accordance with the state of the market, the particular kind of production which each individual was to undertake; to simplify (p. 137) the problem, he would have prohibited foreign trade; the country was to produce its own necessities in exactly such proportion as they were required, and what that proportion was, was to be determined by the State, which was also to regulate the lodging, dress, and meals of all its citizens: this ingenious system was to be introduced by a revolution (1795); the first step was the massacre of the Directors, of the Ministers, of the General of the Interior and his Staff, and the expulsion of the Legislative Chambers; this was to be followed by the repudiation of public and private debts, and the abolition of the right of testament: thus remodelled and purged the State would commence its beneficent career; it would find itself at once in possession of the existing national property, of that of "the enemies of the Revolution," which was already forfeited to the poor, and of all estates which might prove to have been "usurped" or "neglected;" private citizens would be invested to add their possessions to this store; those who refused would be subjected to a double and progressive taxation; and any one who might be convicted of "idleness, luxury, or want of patriotism" would forfeit his goods to the community...the scheme of Babœuf; it was communism introduced by confiscation and maintained by despotism...(p. 137-138)."¹¹⁹

Socialism has no formal doctrine and is often described as being a step toward communism. It is a term that has been defined in many ways from the "collective ownership of the forces of production...either through worker cooperatives or state-run businesses..." or, "...communitarian outlook of the proper way that society should be organized, as reflected in public assistance and works programs and projects of all sorts and significant sovereign collective involvement in the lives of the people (p. 1-2)."¹²⁰ There

¹¹⁸ Bernstein, Samuel. (Spring, 1943). *Science & Society Quarterly.* "Jefferson and the French Revolution." Vol. 7, No. 2, pp. 115-140.

¹¹⁹ Dickinson, G. Lowes. (1892). *Revolution and Reaction in Modern France.* London: George Allen.

¹²⁰ Ebenstein, Alan, Ebenstein, William and Fogelman, Edwin. (1994). *Today's Isms.* Englewood Cliffs: Prentice Hall.

are as many theories related to these 'isms' as there are theorists. There is no single theory or single definition. Those in power keep reconstructing how they desire to organize the world to suit themselves and labeling things as they choose.

Capitalism, under the European, was extremely harsh in the past and various social schemes were advanced that had some positive effects on the lives of people. We have all learned of the conditions of earlier workers and child labor, which are still problems today. The European social existence is a means of unnatural grinding down people and elimination of them which is the purpose of their social organization, but it is a truth they are too shamed to openly admit. These social programs serve to employ another group of people who never properly made their way into the private capitalistic economy and thus are also surplus populations. These people parasite off the socially victimized and off of those allowed into the capitalist system. There is a need for these government social parasites to always more victims to sustain their employment. Look at all these poor people who need welfare and we ought to do something about this and, nothing respectable happens, as it is not suppose to, they despise the people—the poster board poor, they fear joining them and always want more of them. This creates an even worse system and worse victimization of people. If the capitalistic system is to eliminate than let it eliminate. If you do not like that elimination, get rid of the whole system.

Capitalism:

No one is a capitalists unless one has capital or access to capital. To be a capitalists means that you are a proponent of the belief that people, born without capital, must slave for those who do have capital and access to capital, in order to live and with the hopes of one day being able to obtain enough capital to be independent and demand such requirements of others. It is a slave based system, as practiced, and thus one professes the belief in human slavery. This truth is an exploitable weakness which makes

it possible for it to be assailed with anti-capitalist propaganda by those wishing to increase their power within the system. Capitalism is not what it is often professed to be: all people as individuals, through their own individual initiative, having access to nature and being able to transform that capital into products of trade to increase their comfort and the comfort of their families; and some have more than others from honest hard work. That is a non-European concept and social organization. Capitalism, realistically, is a system of control and exclusion in order to eliminate competition, meaning to exterminate other people. As already mentioned, people born without capital are restricted from the made capital or paper money, they are restricted from Nature which is readily available to all creatures, and this maintains a perpetual state of dependency if one is allowed to live. The capitalists has, always, an available and cheap source of labor for which profit is exerted.

Others have defined capitalism as: "If the term "Capitalism" means the creation of capital by private thrift, and its ownership by those whose thrift has created it...(p. 51)"¹²¹ and "Capitalism may provisionally be defined as the organisation of business upon a large scale by an employer or company of employers possessing an accumulated stock of wealth wherewith to acquire raw materials and tools, and hire labour, so as to produce an increase quantity of wealth which shall constitute profit (p.1)." ¹²² The truth is that no so-called 'capitalists' made anything in this world and even the money they manufacture comes from materials freely supplied by Nature. But, because those who write the books have no interest in aiding the people to come to such conclusions as that might upset the system, they misrepresent capitalism. Once this money system is in place and the capitalist, to achieve profit, must always squeeze labor, thus

¹²¹ Muir, Ramsay. (1921). *Liberalism and Industry: Towards a Better Social Order*. Boston and New York: Houghton Mifflin Co.

¹²² Hobson, John A. (1907). *The Evolution of Modern Capitalism: A Study of Machine Production*. New York: M.A. Walter Scott Publishing Co.

pennies can't be saved, but you can apply for a loan from a so called capitalist.

"Freedom, as a social trait of capitalist society, means individualism; in caste or feudal societies there is neither necessity nor desire for individualism (note on page 230)." ¹²³ All aspects of the European social organization and money system are in complete contradiction to freedom and individuality. People are simply told they are free and apparently accept because someone put in a position of authority and persuasion suggested that that is their reality. All people born into slavery believe their condition to be normal and proper because they know nothing else. To be sovereign means that you control not only the money, but the concept of money and deem that throughout the world money must be used. The average capitalists does not control or manufacture money, but works within an already pre-existing system of money which makes the capitalist, themselves, people with just higher degrees of freedom than the people they employ. "The capitalist is not his own master. He is the slave of the capitalist system, and that system determines that capitalists have to compete with each other, for markets, and each one is bound to assume that he will be able to supply that market...In times of boom each one produces as much as he possibly can and works his people overtime...The demand from the market ceases and the poor honest employer finds it impossible to carry his ideas of justice to his workpeople. He has to discharge them, the unemployed armies begin to tramp our streets, and the woes and horrors of a lack of income begin to be enacted in our midst (p. 6)." ¹²⁴

"Capitalism seeks to atomize and segregate the individuals who constitute the masses of common people, not because of an inherent solicitude and respect for the rights and political influence

¹²³ Cox, Oliver Cromwell. (1959). *Caste, Class, & Race: A Study in Social Dynamics*. New York: Monthly Review Press.

¹²⁴ MacDonald, J. Ramsay. (1908). *Debate on Socialism*. Surrey: Independent Labour Party.

of these individuals but because by means of their atomization their political influence and economic power may be nullified (p. 239).¹²⁵ Atomization makes people vulnerable and vulnerable people are easier to eliminate, which is the purpose of the European social organization. Competition, in their system, even amongst the capitalists creates waste. "The one overwhelming characteristic of such a crisis in capitalism is waste. To-day waste, on a scale unparalleled in history of the world, is the dominating fact of life. The most striking and visible form of this waste is perhaps the waste of human beings—what we call unemployed (p. 89)."¹²⁶ Because profits are earned from high prices, Nature's prolificness is routinely destroyed and a state of artificial scarcity is created:

"While men and women are suffering from cold and hunger all over the land, the cotton-growers are destroying their cotton in the fields of the South in order that they may obtain an increased price for that which remains (p. 176)."¹²⁷

"...speculators who first secure control of the supply and then restrict the amount that reaches the market. In order to limit the supply, food is permitted [sic] to decay in the fields. It is permitted to rot at terminals. It is dumped into rivers or denied access to market (p. 15)."¹²⁸

"The aim of capitalist industry is not maximum production, but maximum profit...Brazil, for example, has an organized system, regulated by law, by which part of the coffee crop is destroyed every year if it exceeds a fixed level, in order to prevent a fall in prices. The logic of tariffs is based on the same reasoning. Capitalism does not aim primarily at the abundance of cheap goods. It aims at high profits and great accumulations (p. 23)."¹²⁹

In recognizing the maladies that capitalism produced, there was a desire to assuage some of the distresses with various social programs which are routinely criticized, falsely, as creating

¹²⁵ Cox, Oliver Cromwell. (1959). *Caste, Class, & Race: A Study in Social Dynamics*. New York: Monthly Review Press.

¹²⁶ Strachey, John. (1932). *The Coming Struggle for Power*. London: Victor Gollancz Ltd.

¹²⁷ Howe, Frederic C. (1910). *Privilege and Democracy in America*. New York: 1910.

¹²⁸ Howe, Frederic C. (1921). *Revolution and Democracy*. New York: B.W. Huebsch.

¹²⁹ Brailsford, Henry Noel. (1922). *After the Peace*. New York: Thomas Seltzer.

dependency. Dependency is a permanent state in the European's social organization and is not created from social programs. The true motivations behind the criticisms is that these social programs impede the rapid attrition of people and thus interfere with the goal of elimination of other human competitors and mainly others of different races (any race or individual deemed by power less worthy of life), who are most excluded from the economic system. In the European's quest to control the world, they pat on the back, smile in the face and poison you when you blink. They are most successful because they maintain the illusion that they are something different than what they are. In order to get other races to join their military and fight their battles and pick their beans, and accept their social arrangements, they've got to appear, to some people, as something respectable. Rather than exposing the artifice people adapt to it and adopt it to obtain privileges.

"Capitalism is disappearing, but Socialism is not replacing it. What is now arising is a new kind of planned, centralised society which will be neither capitalist nor, in any accepted sense of the word, democratic (p. 1)." ¹³⁰ The European's social organization is, what it has always been, a plantation, and on a plantation the slaves are required to work for their master or be whipped or killed. As a slave, the people are afforded some sort of housing, food, minor medical care, basic clothing, and some rest time for worship or entertainment. Some of them are even allowed to breed and produce more slaves for their masters to utilize. These have been and will continually remain the social relations amongst people in a European controlled society and world.

¹³⁰ Orwell, George. (1955). *James Burnham and the Managerial Revolution*. New York: Young Socialist League.

5 MONEY SYSTEM

The most important thing to know about the money is how to make it: How to use the system of fraud to benefit yourself, but, unfortunately, I do not have that information and such information is not readily found in books. There is some discussion on some of the tactics and techniques of the fraud to direct the anger of the people to a certain group, Wall Street, but little detail to aid oneself. There is no blueprint that anyone will provide for others to follow. The truth about the money system is a guarded secret and the academics are there to mislead the people and make what is dirty appear clean. "The secret of great fortunes without apparent cause is a crime forgotten..."¹³¹ The whole money system is built on a fraud and the original crime being the monopoly of Nature. The state of market manipulations and their complete rigging, theft, illegal profits (by those who define what is legal and thus restrict open access and competition in certain trades), pump and dump, are all minuscule frauds to the larger or mega-fraud. The goal here is simply to provide some historical background of money which does set the proper foundation for its acquisition. Misrepresentations are always convolved with truth which makes acquiring knowledge similar to deciphering hieroglyphics. What is easy is made difficult to eliminate rivals. So, I've found no books that provides the truth, even the historical truth, about money.

Who developed the concept of money and what was their professed purpose? The answer is no one knows but its roots are found with Europeans, who propound that their slave based system of money is actually 'civilization' and freedom. "Nobody knows in what nation or in what place, the capital invention of the coin was made—whether it was in Greece, or Sicily, or Italy...We know that there were countries far advanced in civilization which had no coins. There were none in Egypt, in Assyria, in Babylonia, in the old Phoenician colonies; for coins are sure to be lost now and

¹³¹ de Balzac, Honore . (1835). *Le Pere Goriot*. Part II.

then, and are exceedingly indestructible (p. 184)."¹³² "Among the many debts which civilization owes the Greeks, none is deeper than that due for the (p. 38) invention of the coinage; for whether money was first struck in Lydia or Ægina, the conception of a currency is Greek and not Asiatic. Indeed, the Asiatic races never accepted the coinage kindly, for the Asiatics have always been slow; and perhaps the introduction of a currency accelerated social movement more powerfully than any innovation during the historic period of antiquity (p. 38-39)."¹³³ Since it is impossible to know who invented the concept of money, it is impossible to know their motivations or the motivations that were stipulated to the people who would be going from a non-money existence to a requirement of money existence. I don't believe any rational, intelligent human being would accept such a state without force as it would mean slavery. Perhaps this invention was also established to delineate foreigners, at one point. Places like Egypt were attractive to many people and there would always be a need to define who is an Egyptian: Egypt for Egyptians with the invasion of foreigners, which was a problem in those days. It is not possible with any people, in any historical time, to just move in and be a part of an area or tribe without some sort of acceptance and allowance. Money could be a useful, restricting tool.

Money, as it has developed, establishes the circumstances of those who are slaves and powerless, to those who maintain all the force, thus all the power. Those who monopolize the force view those whom they exclude as different and unequal to them. The attitude of force develops overtime into a prejudice, for which, circumstances are then manufactured to substantiate those preconceptions. This is typical of slave social organizations. People don't subjugate what they view as equal to them. Thus, the system of money is not to be found in amongst non-European people who had no contact with them. "The negro King of Dahomey had a

¹³² Rogers, James E. Thorold. (1909). *Economic Interpretation of History*. London: T. Fisher Unwin.

¹³³ Adams, Brooks.(1902). *The New Empire*. New York: MacMillan Co.

golden stool or throne, but no money: the North American Indians had golden ornaments and idols, but no money: and the Bushmen of Australia used golden arrow-heads... (p. 4)." ¹³⁴ Nature being free to all, there was no need for money. People took from Nature what they needed and there was no system that created artificial needs and desires. Gold, like many things in Nature, is a very enticing element which creates a sense of joy possessing it, but the Europeans, because of their money system, lack the proper discernment as to its value in the larger scheme of things. In their inverted reality, monopolizing the gold and killing to obtain it is the normal way of things. "The negro had held the continent of Africa since the dawn of history, crunching acres of diamonds beneath his feet. Yet he never picked one up from the dust until a white man showed him its light (p. 30)." ¹³⁵ What the European showed the African and others is that these items were money to them and became very necessary to sustain life after the European, through force, stole what was theirs. They developed a 'new value' that they once didn't have and now became necessary to kill to obtain them. Oddly enough, these Africans, after losing their continent by force, were then accused and harshly treated and always suspected of stealing diamonds from the mines they worked in.

How has money been defined? There are many definitions of it and some pose the question and don't properly answer it.

"What is Money? The word is derived from "Moneta," a surname of Juno, in whose temple money was coined. The standard coins and measures were originally deposited in temples, as afterwards in the churches of the middle ages. They were under the protection of the celestial powers. The German word "Geld" is most direct in its meaning. It is derived from "gelten," to be valid, to be of full value (p. 7)." ¹³⁶

¹³⁴ Del Mar, Alexander. (1885). *History of Money in Ancient Countries*. London: George Bell and Sons.

¹³⁵ Pickett, William P. (1908). *Negro Problem: Abraham Lincoln's Solution*. New York: G.P. Putnam's Sons.

¹³⁶ Schoenhof, J. (1897). *History of Money and Prices*. New York: G.P. Putnam's Sons.

"When a coin or note is legal tender, that means to say that if you have a debt to pay, your (3) creditor cannot refuse to take it in due discharge (p. 3-4)." ¹³⁷

"What is money? Money is a token, of certain nominal amount, issued by government in return for value received, and payable into the exchequer for taxes, whence it becomes of necessity a general legal tender (p. 29)." ¹³⁸

"...what is money, and what are its uses? Money is that commodity which the conventional usages of society have agreed to represent capital. Gold, silver, iron, copper, leather, paper, have at various times been made to perform that duty. Labor ought to be the basis of money, not money the basis of labor (p. 107)." ¹³⁹

Money is a token, but it is also an invisible force, in fact, it is more of a force than it is a token. Money does not have to be tangible or physical, as that can be done away with and it can remain in a strictly digital form as credits. Money, in itself, does not have to be any thing of value and its value is its need and that need is determined by the force. A power says you require this money to live and taxes in the form of the designated money it controls. Because the power it has, it has remained an attractive means of force that has never been overturned once it has been established. People desire to maintain the system that makes them slaves. "It is hard to free fools from the chains they revere (p. 37)" ¹⁴⁰

What determines the value of money? How freely available it is or its supply. Money in the form of precious metals is more limited and because of its intrinsic attractiveness, it is hoarded and measures are taken to protect it from export, which restricts trade. "The use of gold in the jewellery [sic] trade, is largely due to love of

¹³⁷ Withers, Hartley. (1916). *Money-Changing*. London: Smith, Elder & Co.

¹³⁸ Taylor, John. (1835). *Catechism of the Currency*. London: John Taylor.

¹³⁹ Campbell, John. (1848). *A Theory of Equality; or, The Way to Make Every Man Act Honestly*. Philadelphia: John B. Perry.

¹⁴⁰ Jordon, David Starr. (1920). *Democracy and World Relations*. New York: World Book Co.

ostentation, to its being an expensive and somewhat rare metal...Gold has the advantage of being the subject of legal tender laws the world over, whereas no paper money can be legal tender beyond the confines of the country or empire in which it is issued (p. 118)."¹⁴¹ Gold is a highly desirable and fashionable commodity and that desire establishes its value. What will you do for gold? What will you trade for gold? If nothing, then that is its value. Money in the form of a commodity, such as gold and silver, has an intrinsic value where paper money does not: "...the value of the monetary unit in a pure paper currency can manifestly only be based upon the scarcity in the provision made by the country for means of payment...(p. 1)."¹⁴² Its value is that it is needed and this need is unlimited. People always need money and out of desperation for life, people will do anything to obtain it. "Intrinsically, the precious metals are as valueless as paper, except where and when they may be used in the arts, or for medicinal purposes, and the same conventional usages have called them money (110)."¹⁴³ The prices are determined by the availability of money. If there is too much money in circulation prices rise. To keep people constantly working at low wages, paper money is kept scarce and limited to those who work. Taxation is another way to limit the supply of money and to prevent depreciation. People spend their whole lives working for others and attaining nothing for themselves, and that becomes their sole purpose with no grander prospects.

With the establishment of money comes the need to store it and to preserve it, creating the need for what we would call banks. Just as origin of money is unknown, the true origin of banking is unknown, but historically the storing of money has been attributed to the temples. "The Greek bankers and money-lenders, those of Delos and Delphi especially, are reported to have used the

¹⁴¹ Kitson, Arthur. *Fraudulent Standard*. London: P.S. King & Son.

¹⁴² Cassel, Gustav. (1922). *Money and Foreign Exchange After 1914*. New York: MacMillan Co.

¹⁴³ Campbell, John. (1848). *A Theory of Equality; or, The Way to Make Every Man Act Honestly*. Philadelphia: John B. Perry.

temples as treasure-houses, and to have taken the priests into partnership in their money-making (p. 75)." ¹⁴⁴ Once the idea of money was started, it took root everywhere creating competition for power and the control of land and subjugating the peoples. As one power does, all other powers follow and money becomes the standard around the world to engage in trade. "No nation can organise, in isolation, a monetary system which will enable the operations of trade to be carried on successfully (p. 123)." ¹⁴⁵ Monetary policy is established by common agreement among powers who set rates of exchange, various interest rates or whether or not to maintain a gold standard.

Who ever has the power to require money also has the power to coin it in the domains they control. Seemingly, the first money that would be used as a medium of exchange for the people, would not have been gold or anything of highest value. Such a standard would evolve as money became the way of things and, powers, having accumulated a certain degree of wealth, required a higher and higher quality of money to suit their fancy or raising prices. Not only the need for money, but the increasing need for certain kinds of money would increase the need of force to enlarge ones domains. The more territory controlled, the less money would be paid out to others and diminishing the kind of money required to transact. Within one's own domain, any token will suffice because it is always just taxed back to the issuer.

Money, as it does today, often bore the mark or image of the ruler, but also had the impressions of "...ox or sheep, of which they were a kind of representative symbol (p.140)" ¹⁴⁶ and the image of "...gods, demi-gods and heroes, the symbol of its

¹⁴⁴ Bourne, H.R. Fox. (1876). *The Romance of Trade*. London: Cassell, Petter, Galpin & Co.

¹⁴⁵ Muir, Ramsay. (1933). *The Interdependent World and its Problems*. Boston and New York: Houghton Mifflin Co.

¹⁴⁶ de Laveleye, Emile. (1878). *Primitive Property*. London: MacMillan & Co.

religion...(p. 101)." ¹⁴⁷ To determine who rules, all that need be done is look at the money. Money, as the expression of power, is tightly controlled and restricted. "The right to coin money has always been and still remains the surest mark and announcement of sovereignty (p. 66)." ¹⁴⁸ Through force and through money, one eliminates rivals and decreases the possibility of challenge to one's authority. The power to coin money is always vested in the ruler, who in return, desires to eliminate other rulers and control the money. When eliminating a rival, a new monetary unit is typically established:

"...French Revolution...the sweeping away of the Monarchical State and the founding in place thereof of the Bankers' State...If a group of men in any country wishes to secure financial control over that country's destinies, the most obvious initial step is to gain control of the issue of currency (p. 4)." ¹⁴⁹

"Albuquerque, intent upon establishing the dominion of his Sovereign in India, and augmenting the territorial revenue flowing from it, considered commerce as only and inferior object...Having chosen Goa for the capital of the Portuguese empire in Asia, he thence issued his orders to all the subordinate governments: there he coined money for the circulation of the Portuguese dominions...(p. 24)." ¹⁵⁰

In order to get people acclimated to money, rulers often delegate the power of coining money to certain people. "No doubt many of the Roman commanders, during the period of the Republic, struck coins in the field in order to melt down and divide the spoils or pay the troops, but such coinages were, legally, as completely under control of the State as though they had been made in Rome (p. 24)." ¹⁵¹ Such things were done in places like Africa and the United States, where the King granted his power of money to certain representatives in those areas. It has been said

¹⁴⁷ Del Mar, Alexander. (1901). *A History of Monetary Systems*. New York: Cambridge Encyclopedia Co.

¹⁴⁸ Ibid.

¹⁴⁹ Chesterton, A.K. (1946). *Menace of the Money-Power*. Bristol: Yeoman Press.

¹⁵⁰ MacPherson, David. *The History of the European Commerce with India*.

¹⁵¹ Del Mar, Alexander. (1901). *A History of Monetary Systems*. New York: Cambridge Encyclopedia Co.

historically that "...private individuals were permitted to coin money (p. 37)"¹⁵² and that "...the right of coining money did not belong exclusively to the king, but was also possessed by the church and by many powerful subjects...(p. 50)."¹⁵³ Such circumstances would require someone to be in possession of a large territory and one would not be a subject, but equal to the king, and that would arouse the jealousy of the king. "The powerful and energetic territorial governments were able, step by step, to deprive the towns of their rights of coinage, to make the mint-masters once more the official of the prince of the land...Those princes who happened to possess rich silver mines, like the Saxon rulers, had the easiest task; and they naturally showed a most antipathy towards the attempts to bring about a uniform currency for the empire or the several circles (p. 36)."¹⁵⁴

Once deprived of one's right to Nature, one must then rely on credit which is monopolized by those who control the force and generated the condition of money. The actual management of the system is not done by the rulers themselves but outsourced to others who can certainly use this delegated privilege to increase their own wealth and power and can also favor certain people over others. The need to have some semblance of freedom and to increase one's comfort, enjoyment, and security, it is necessary to accumulate money as a private capitalist.

¹⁵² Del Mar, Alexander. (1901). *A History of Monetary Systems*. New York: Cambridge Encyclopedia Co.

¹⁵³ Guizot, M. (1861). *The History of the Origin of Representative Government in Europe*. London: Henry G. Bohn.

¹⁵⁴ Schmoller, Gustav. (1902). *The Mercantile System and its Historical Significance*. New York: MacMillan Co.

6 WORK AND RACE

There is nothing more accurate than the axiom: if you don't work you don't eat. The European, as a collectivist, has a different understanding of work based on their socio-economic arrangements than most non-Europeans in the past. Work, in their system, has a different requirement and, because of that requirement, certain attitudes are adopted. The European can't openly say that there is something wrong with their system, there is something wrong with them and their behavior, or there is something wrong with their social organization. So, at all times, when there are problems and difficulties, what they do is blame the victim and this has been done throughout history. Work, as defined by the European, is not work, unless one is working within their economic system to obtain their money and working for other people. Work is believed to be a collectivist endeavor, something to sustain a ruling class and to be laboring away for a purpose which is determined by that ruling class. We are always rushing very fast as a collective to where as we spin around on this planet? Once forced onto their collectivized money system, suddenly the collective is no longer important but the individualism of the controller of capital is. Collectivization for the masses and individualism for the rulers.

To be able to live within the European economic system, one must be allowed to work which makes the denying work an effective disintegration tool and a quiet means of eliminating other people or (accepted) genocide. Today, there are social programs to aid those removed from the workforce and, it can properly be viewed that, being unemployed becomes one's function or job, to provide the means of support for others. Social programs not only support those denied employment or surplus labor, but they provide jobs to others who may, as well, be deemed, surplus labor if not for their government function. Social programs, within the European economic system, are entrepreneurial ventures. If one

cannot find employment within private industry, one advocates for social programs which creates a job for oneself using others. Most government work is established by law and regulation which typically means a loss of freedom. In this way government grows and expands in power. Michel Foucault says in his book *Power/Knowledge* that everyone maintains their own gulag and this is very true and these various industrial complexes (military, medical, legal) must be maintained by someone.

"In 1992, U.S. Representative Patricia Schroeder of Colorado held hearings investigating the practices of psychiatric hospitals in the United States. Rep. Schroeder summarized her committee's findings as follows: "Our investigation has found that thousands of adolescents, children, and adults have been hospitalized for psychiatric treatment they didn't need; that hospitals hire bounty hunters to kidnap patients with mental health insurance; that patients are kept against their will until their insurance benefits run out; that psychiatrists are being pressured by the hospitals to increase profit; that hospitals 'infiltrate' schools by paying kickbacks to school counselors who deliver students; that bonuses are paid to hospital employees, including psychiatrists, for keeping the hospital beds filled; and that military dependents are being targeted for their generous mental health benefits. I could go on, but you get the picture" (quoted in: Lynn Payer, *Disease-Mongers: How Doctors, Drug Companies, and Insurers Are Making You Feel Sick*, John Wiley & Sons, Inc., 1992, pp. 234-235)."¹⁵⁵

It's even to the point of snatching people off the streets or even manufacturing disintegration with various schemes in order to obtain profit and justify one's existence. In Cobden's Three Panics he discusses how the military essentially manufactures false flag or various contrived incidents to obtain money—a means of extortion because, they need money.

As a psychological assault, those who are unemployed or are being disintegrated, are denigrated for their circumstances and this tactic can be effective for those uneducated in these matters. Those who are doing the attacks can be just as unknowledgeable as those they are attacking but educated, professional people know exactly what they are doing. People acquire a certain set of ideas

¹⁵⁵ Stevens, J.D., Lawrence. *Unjustified Psychiatric Commitment in the U.S.A.* <http://www.antipsychiatry.org/unjustif.htm>.

from others, often accept them without thought or inquiring and their falsehoods become the basis for their reality and from that, suffering is needlessly inflicted onto others: lack of education becomes everyone's problem.

We've all heard the condemnation of certain races of people who are declared lazy because of their race, but rarely do people question such aspersions. There are many reasons for this. Some have a passion and eagerness to do distasteful things to others and reasons, for such people, have no value. When such defamations are done by those in power, there are different motivations at work and the consequences are far more disturbing. When Europeans malign certain groups or certain people, it is usually because of a larger political agenda. That is one of the first things that one notices is the calumny. When the Europeans desire to take an action that requires the collective assistance of others, they begin to malign the people whom they have targeted. European colonists arriving in non-European lands maligned the people to justify their murders, theft and enslavement. The people are dehumanized and regarded as monsters unworthy of life, making all of what they do acceptable. "Of course, when the Hidden Hand resolves to murder anyone, it always begins by pouring on the victim an ocean of muddy calumnies. This custom is unmistakable evidence that the Hidden Hand is arranging the plot. "Calumniate, and then kill," is its rule (p. 82)." ¹⁵⁶ This is typically a European tactic, but today it is a machination used by all people and all ages. Any secret motivation can operate as a hidden hand. So, when reading historical books, it is necessary to keep such understandings in mind.

Because the European's economic system is slave based and requires a cheap source of labor or, as with chattel slavery, completely free labor, it is necessary that a section of the population remain marginalized, doing the menial tasks, if they are

¹⁵⁶ Cherep-Spiridovich, Count. (1926). *The Secret World Government or The Hidden Hand*. New York: Anti-Bolshevist Publishing.

allowed to live at all. Though exemplary of the past, as there have been some advancements, race is still the primary characteristic used to make such determinations. Race, essentially, is a caste creating characteristic and understanding human nature, those in power know that those whom they have deemed unfavorable are often berated, making this a very useful divide and conquer tactic. Power privileges the group it utilizes for its support which is typically their own racial group. What allows for the marginalization of others is the lack of physical force. That is the chief characteristic not race. Thus being a peaceful, gentle people is an inferior characteristic in the European worldview that values power and force above all else.

The European has an unhealthy obsession with the negro and who receives the most vitriolic attention in relation to this topic than any other race. I have provided a multitude of quotes to secure a wider view of what has been said. Why does the negro receive so much attention by the European and why is the negro despised? As I have said, being inferior in power the negro can be characterized in anyway, for any reason. The reasons the Europeans have put into the books is that the negro is unattractive and thus arouses little sympathy and thus, if kept alive, should be the lowest caste. "Aristotle, in his politics, says as a calculating naturalist, noting exterior signs: "The slave is an ugly man;" and doubtless that slave of antiquity was ugly, bent, and often made hump-backed by his burden; but yet, with all that, he varied his labour, exercised his different physical faculties, preserved in them a certain equilibrium, and remained man: he was the slave of a man (p. 451)." ¹⁵⁷

"As a general rule, the negro is lazy and has made a profitless use of the magnificent continent in which he has been evolved (p. 461)." ¹⁵⁸

¹⁵⁷ Michelet, Jules. (1888). *Historical View of the French Revolution: from its earliest indications to the flight of the King in 1791*. London: George Bell & Sons.

¹⁵⁸ Johnston, Sir Harry H. (1910). *George Grenfell and the Congo*. Vol. I. New York: D. Appleton & Co.

"The White and Yellow peoples have been the unconscious agents of the Power behind Nature in punishing the negro for his lazy backwardness (p. 101)." ¹⁵⁹

"I have no fear of making a paradoxical statement when I say that what we are continually being told of the Negro's idleness is sheer slander. He is not in the least idle, but simply unoccupied...(p. 64)." ¹⁶⁰

"The black races of South Africa, lazy and indolent as they undoubtedly are, are willing enough to work for a period, if they are *properly* paid for their services, but this is just one of those hard facts which the colonists find it so difficult to accept. They (p. 175) have still a lurking feeling, not expressed perhaps, and indeed they are but half conscious of possessing it themselves, that black labour should be theirs by right, that they have been unfairly deprived of that right, and in short, that the natives are guilty of unpardonable presumption in expecting to be paid at all...(175-176)." ¹⁶¹

"The colored man works cheaper and does his work as well as the white mechanic...The colored man's board and lodging cost but a fraction of what the white man deems necessary to his comfort (p. 165)." ¹⁶²

"There seems in reality to be no difficulty about labour; the men are there, and will certainly work if they are properly paid and get the fair results of their labour (p. 62)." ¹⁶³

The economic system requires that a capitalists squeeze out as much profit as he can to make money. Capitalists who are in a tenuous position find that labor costs are the easiest to control and that is where the profit must be squeezed from. Employers desire cheap labor and workers desire always more money which creates dissension. In order to survive and live a proper life and have things, people require money and no one desires to be relegated to the agricultural fields, which is the work the Europeans don't desire to do either. "The majority of poor whites

¹⁵⁹ Johnston, Sir Harry H. (1899). *A History of the Colonization of Africa by Alien Races*. Cambridge: At the University Press.

¹⁶⁰ Cureau, Adolphe Louis. (1915). *Savage Man in Central Africa: A Study of Primitive Races in the French Congo*. London: T. Fisher Unwin.

¹⁶¹ Little, Stanley. (1887). *South Africa*. London: Swan Sonnenschein, Lowrey & Co.

¹⁶² Tourse, Albion W. (1884). *An Appeal to CÆsar*. New York: Fords, Howard & Hulbert.

¹⁶³ Indicus. (1903). *Labour and Other Questions in South Africa*. London: T. Fisher Unwin.

here are neither willing nor able to do a hard day's work as agriculturalists. They have been accustomed to riding wood to the market, loafing about at home and hunting. They really do not know what it means to put in a hard day's work from early morning to late at night, which is the only way in which a farmer can make both ends meet, with the drawbacks in this country (p. 66)." ¹⁶⁴ The people who need slaves, maintain a system of slavery and find slavery agreeable, are a lazy people who don't desire to work. Poor Europeans, because of the divide and conquer propaganda and pseudo-sciences developed by those who rule them, believe these mendacities because there is a psychological need to, but also they enjoin with the rulers in the psychological attacks to escape the work they don't desire to do.

This is not something that goes completely unrecognized, but the criticisms and the psychological assaults are not as harsh: "The white man leaves the native in possession of his field of labour because he loses, or thinks he loses, caste by competing with him. This fact, and this alone, is the root of the whole difficulty. And how could the outcome of such a position prove otherwise than extremely grave? For see the logical consequences of this attitude of the White towards the Black. If, through the poverty of his parents, a white man receives no education which will enable him to take his place among other white men, what is there left for him but to become a labourer? And if he is a labourer he is on the same level as the black man. It is useless to preach to such a man about the dignity of labour; one glance at the native by his side reminds him of his condition, and so he rapidly loses his self-respect (p. 17)." ¹⁶⁵ There is the inherent sensitivity to the social plight of poor Europeans, who, if had to do agricultural labor, would find themselves no longer superior, which would be a direct contradiction to the mountains of scientific materials suggesting that they are—just because they are European. There is an

¹⁶⁴ Pratt, Ambrose.(1913). *The Real South Africa*. Indianapolis: Bobbs-Merrill Co.

¹⁶⁵ Stevens, Ethelbert J.C. (1914). *White and Black: An Inquiry into South Africa's Greatest Problem*. London: Simpkin, Marshall, Hamilton, Kent.

unscrupulous reason why there is a willingness always to be so cordially sympathetic and understanding. And, if such people looked past race, there would be the possibility reordering the social environment to suit their own needs. The cheapest way is, and what prolongs and strengthens the social relations, is simply following suit in the maligning of people to maintain occupations by race. So, the European increases as a surplus population because of their unwillingness to do certain kinds of employment, which also, increases the need for immigration, which in turn, increases the European surplus population which is never desirable in their economic system as that increases disintegration, no matter how quiet that may be.

Just another similar quote:

"...the South has for generations been retarded in the race for industrial supremacy, and has fallen so far behind the Northern section of the country that its condition is now, as it has been in the past, one of comparative unproductiveness. This deplorable lack of development must be ascribed solely to the presence of the negro, who, both in slavery and freedom, by his inefficient labor has degraded all labor, and has made the white man who undertakes to perform manual toil for any description more or less an object of contempt and derision (p. 504)." ¹⁶⁶

Of course the negro is blame for these unwillingness of the poorer European to work and it is just a little more complex than that. With diversity, there is a willingness to relegate certain people and races to certain occupations and advancements. And if agriculture was deemed fit for slaves, well, no European would do such work which means someone else would have to do it and people would be imported to do it. The poor European's promise has been, being European entitled them to a certain standard of living or, different social relations would have been established in the past such as the Jeffersonian communalism, where every European would have their own land and be self-sufficient and no African slave labor imported. A certain standard of living means a very small, select people allowed such a privilege. That would have

¹⁶⁶ Pickett, William P. (1909). *The Negro Problem: Abraham Lincoln's Solution*. New York: G.P. Putnam's Sons.

been a slower development, but it would have been a more holistic one. Those in power, also, could have psychologically attacked, humiliated, or ran various other campaigns against poorer European people to get them to work, but that was not done. What can be done with surplus population? They are disintegrated, exterminated or they are just simply given some kind of employment whether needed or not.

"Later on I was shown some few white men unloading trucks, doing for ten shillings a day precisely the same work for which the Kaffirs working alongside of them were paid two shillings. I was told that the whites were employed on the work partly to avoid their being thrown on the hands of the public for subsistence (p. 89)." ¹⁶⁷

If work is a necessary for the collective purpose of fulfillment, comfort, all people should have jobs, be allowed to work and having a meaningful salary fit for every human being. Money is an artificial concept and is not required for life. Such an idea would lead back to the early stages of human development where all people were equal and had equal access to Nature to make a living. Of course with the European concept, it is all people collectively working for the whole world, rather than themselves, and society proscribing various labors to various peoples based on certain characteristics, which creates competition and the willful need to exterminate others or anyone deemed as a competitor. So, as the European eliminates others, they also get eliminated and this set of circumstances is apparently appropriate as it continues.

Upon arrival in the lands of non-European people, such people were historically characterized as indolent because they would not agreeably be the slaves of Europeans. If such people were, indeed, lazy, why did the European travel such distances and put forth such an effort to obtain them? Africa is a long way away to obtain lazy people. The fact is the people were not lazy they were being socially condemned as part of the process to enslave

¹⁶⁷ Indicus. (1903). *Labour and Other Questions in South Africa*. London: T. Fisher Unwin.

them. And what is important to understand, a whole society took part in this ritual of enslavement. The people accepted, the law accepted and they knew what they were doing was wrong. When slavery was ended, different tactics were utilized in order to force the people to work and work for the lowest wages—the tax. Taxing is a tool used by power to extort labor from all people and not just non-Europeans and, surely, this was probably used to acclimate Europeans to their new state of money slavery, very early on. "All sorts of devices are resorted to in order to induce the native peasants, who own their own simple means of production, to come and work for wages on the white man's plantations. The most common is the well-known imposition of a "hut tax." A tax of a given amount is placed on a native's hut in order to make it necessary for him to earn money (p. 40)." ¹⁶⁸ Prior to the European the native's owned their own huts, worked their own land for subsistence and didn't have to pay or work for anyone to obtain money and then return that money back to them in a tax. So you'd have to imagine the umbrage they would have, not being born into such a state of existence, and having some memory of what things once were like, and being forced to pay a tax. There were hut taxes and there were 'poll taxes' which were taxes just for being alive and if one did not pay you went to jail and were given more fees to pay. But, people went to work and became accustomed to it and began to aspire better positions for which they could acquire increased pay and were met with many obstacles. "When the Negro rises socially," says Myrdal, "and is no longer a servant, he becomes a stranger to (p. 524) the white upper class. His ambition is suspected and he is disliked." Again: "The ordinary white upper class people will 'have no use' for such Negroes. They need cheap labor—faithful, obedient, unambitious labor (p. 524-525)." ¹⁶⁹ In the past exclusion was outright, today the European verbally conforms to an ideal, puts forth the illusion of following an established norm, but in practices something completely different. An example:

¹⁶⁸ Strachey, John. (1932). *The Coming Struggle for Power*. London: Victor Gollancz Ltd.

¹⁶⁹ Cox, Oliver Cromwell. (1959). *Caste, Class, & Race: A Study in Social Dynamics*. New York: Monthly Review Press.

having a body of laws but arbitrarily ignoring them and as they evade the law they pretend they are abiding them and all because they cannot openly say they are a people who respect no law. When you read history you must understand the duplicity of the writers who, in most respects are European or hired by them.

When the people have access to Nature to survive, the land, they will refuse to work for Europeans and be belittled because of it. That is why force is required to take the land from the people, as that is the first step to making them slaves. But, another tactic that was used, and is still being used, immigration. Many of these tactics have multiple uses. Immigration is used to divide people up so that there is no common interests, therefore no unity to overturn and challenge power. It is used to increase competition amongst the people and thus lower wages. If one group refuses to work and at the rates requested, they can easily be supplanted and eliminated with the immigration of another group. They are put into competition.

"Experience shows that wherever the African races are not compelled by such a monopoly to work at wages their labour for an employer is fitful and unreliable, and leaves him little margin of profit. Where humanity has forbidden the forcible oppression of the African worker, and where enlightened control has prevented the imposition of special taxation or other artificial modes of increasing his needs, recourse has been found necessary to the importation under contract of labourers from India, China, Madeira, or other countries... (p. 119)." ¹⁷⁰

"...one obvious and most desirable mode of endeavoring to compensate for this diminished supply of labour, is to promote the immigration of a fresh labouring population, to such an extent as to create competition for employment (154)." ¹⁷¹

"The problem of the industrial companies of Africa is to obtain cheap labour. White labour is too highly paid to make possible any large demand for white labourers in those classes of work where muscle rather than brain is required. Cheap labour may be bad labour, but white labour is often impossible where a considerable margin of profit is essential. In course of time it may be possible to secure better labour by the payment of higher wages. But the wages offered can

¹⁷⁰ Olivier, Sydney. (1910). *White Capital and Coloured Labour*. London: Independent Labour Party.

¹⁷¹ Ireland, Alleyne. *Tropical Colonization*. New York: MacMillan Co.

never be so high as those demanded by white men in tropical and sub-tropical countries (p. 11)."¹⁷²

Whether or not it is possible to maintain a permanent underclass of field hands without, in return, presenting them with the dream or inspiration of advancing out of certain occupations, I do not know. I think, for some people, that is a possibility and they would be content and continue to breed more field hands. This is essentially what the European is seeking. They do not want competition for jobs they desire and expect to have. Diversity, which is fine in some ways, creates a situation where one advances another must fall which is why they were so vehemently against the Civil Rights Movement. "These are the facts we have to face: That the coloured man is rising in the scale of civilisation; that for every one that rises a European must sink, the explanation being the cogency of his competitor's economic outfit... (p. 97)." ¹⁷³ Because their system is not one of inclusion but elimination, it creates conflict and the mindset of there never being enough. Conversely, more and more immigrants are flooding into European controlled lands to break up any sense of unity and the ability to challenge the powers. Immigration doesn't only effect Europeans, but it also effects the native and negro populations as well, not only in Africa but in various other parts of the world. The European is antagonistic to the education and employment advancements of the negro and has preferred to educate and advance foreign peoples which, also, establish the fact that the negro is inferior and should be eliminated or relegated to a backward occupations. Essentially, all races have combined against the negroes, as the negroes have against themselves.

As a final note, some of these campaigns of humiliation and character assassination arose out of jealousy. There are multiple motives for the actions of Europeans. "The public do not

¹⁷² MacDonald, A.J. *Trade Politics and Christianity in Africa and the East*. Longmans, Green and CO.: London, 1916.

¹⁷³ Stevens, Ethelbert J.C. (1914). *White and Black: An Inquiry into South Africa's Greatest Problem*. London: Simpkin, Marshall, Hamilton, Kent.

know that owing to the communal system under which the Kaffir lives—his access to free land and the surprising fewness of his material wants—the necessity for earning money only exists when forced upon him by artificial needs. The Kaffir is born to the means of livelihood (p. 144).¹⁷⁴ "The Kaffir starts life at the point most white men only (p. 145) attain with old age (p. 145-146)."¹⁷⁵ This is a more honest assessment because it respects the fact that the various natives of many lands worked to sustain their lives and simply maintained a different social organization because they had a different worldview. Since such a social organization is preferable and desirable by all people, it cannot be maintained, freedom can exist no place and if the poor European is a slave, so must everyone be or they feel ashamed and feel no longer superior. "...to quote Landor, in other words, to understand that real happiness lies in having few external wants, and in simplicity of life...(p. 156)."¹⁷⁶ The economic system requires constant consumption. Constant consumption and competition destroys the earth to where the air is unfit to breathe, the water unfit to drink, food unfit to eat etc. And then compounding crime and disintegration and the planet is just a cesspool. People have cell phones to talk to people hundreds of miles away and can go on the Internet and discover what is happening in China. How does this capacity increase your personal wealth? Think of all the fatuous things you say on the phone and do on the Internet, in the long run is it worth more than your life or the lives of your grandchildren? Is technology civilization or behavior? If the average person doesn't care about their next door neighbor, why the need for concern of situations thousands of miles away of unknown people? These rhetorical questions are answered with actions and it seems as if there is a huge misunderstanding of priorities in life and we're back to the basics despite all this technology that has not increased the wealth of most people, asking, 'what is the meaning of life.' People have

¹⁷⁴ Blackburn, Douglas and Captain W. Waithman Caddell. (1911). *Secret Service in South Africa*. New York: Cassell & Co.

¹⁷⁵ Ibid.

¹⁷⁶ Little, James Stanley. (1901). *Progress of British Empire in the Century*. London: The Linscott Publishing Co.

accumulated everything or accumulated nothing and their lives are completely empty and meaningless. People are so demoralized and uncaring that those in government steal billions and complain about having to repair pipes deliver lead in the water and they don't care and can't wait to go shoe shopping. Any technology developed should be to enhance the freedoms of the people and not diminish them. The technologies are new but the evil and motivations are old making them hazardous to life. People don't care until it strikes them individually and then it is too late.

7 GOVERNMENT

The standard textbook definition of government is an "organization extending to the whole society that can legitimately use force to carry out its decisions."¹⁷⁷ Where does the government derive its legitimacy from? It draws its legitimacy from its monopoly of force and because people perceive it to be legitimate. Such perceptions are sustained and perpetuated because they have been inculcated into the people by educators, community leaders, churches, parents, media and by various written material—all those who support the power structure. If all the instruments by which one learns the world and one's surrounding environment are monopolized by those who seek to preserve the power of government, it is impossible to know anything different, suspect anything different or believe anything different. If people were not indoctrinated with a one-sided, unbalanced view of government or the governing power lost the support of this assembly of people, it would not be perceived as legitimate; but by losing this support doesn't mean that it loses its power, though that would be the first step.

If the people were completely corrupt and supported the crimes being done through the apparatus of government, would that be considered legitimate? That gets back to the original pronouncements: does a crime exist if all the people in a society refuse to recognize it as a crime? The crime does exist, but because the collective accepts that crime, in the world of human beings, the crime is not a crime, as the truth alone has no power. So it is possible, and it has happened and it does happen, where the collective will of the people is used through the apparatus of government to target individuals, deny them rights, deny them property, and deny their existence. When this happens, the people become the criminal Network of those in power. "No individual citizen has any (legal) "rights" which the sovereign power of

¹⁷⁷ Dye, Thomas R. (1999). *Politics in America*. Upper Saddle River: Prentice Hall.

Parliament could not annul; no local body or colony has any powers of self-government which an act of Parliament could not abolish (p. 57).¹⁷⁸ Power does not exist in a vacuum and requires the support of people, the collective actions of people to be effective and achieve its goals. Because such an aggregation of people is so detrimental to individual freedom and liberty, and because it is impossible for any individual to secure their own lives and freedoms against the collective, it is preferable to some to have no government, no coercive force. "...anarchy is preferable to despotism and slavery...(12)." ¹⁷⁹ Anarchy is not a state of lawlessness, it is a state of self-rule where the people maintain an environment of equal force to secure their lives. "...in a state of nature they would be 'upon equal terms of force to maintain' their liberty (p. 415)...And for that very reason our state is already worse than that of unorganized savages, for we have allowed the executive to seize 'absolute arbitrary power,' and have armed him, to make prey of us when he pleases (p. 415-416)." ¹⁸⁰ "In anarchism we have the extreme antithesis of socialism and communism. The socialist desires so to extend the sphere of the state that it shall embrace all the more important concerns of life. The communist, at least of the older school, would make the sway of authority and the routine which follows therefrom universal. The anarchist, on the other hand, would banish all forms of authority and have only a system of most perfect liberty. The anarchist is an extreme individualist. Using the words of the famous revolutionary formula, he would secure *equality* through *liberty*, while the socialist would secure it through *fraternity* (p. 1)." ¹⁸¹

"What is a State? What is a Government? A State...implies the union of a number of individuals in a fixed territory, and under

¹⁷⁸ Leacock, Stephen. (1906). *The Elements of Political Science*. Boston and New York: Houghton Mifflin Co.

¹⁷⁹ Campbell, John. (1848). *A Theory of Equality*. Philadelphia: John B. Berry.

¹⁸⁰ Swift, Morrison I. (1899). *Imperialism and Liberty*. Los Angeles: The Ronbroke Press.

¹⁸¹ Osgood, Herbert Levi. (1889). *Socialism and Anarchism*. Boston and London: Ginn & Co.

one central authority (p. 68).¹⁸² Some sort of scheme for governing has always been in existence as long as people have collectivized themselves into social groups. Most European authors attribute democracy to themselves and the Greeks, but there are some enlightened historians who attribute it, properly, to the innate will of every human being, similar to justice. "...Cicero maintains that all law is derived from the one eternal law of God, which is the same as the principle of justice and reason in man's heart... (p. 55)."¹⁸³ The sense of right and wrong and thus the discernment of justice and injustice, is innate to every human being. Every human being believes they have the equal right to govern themselves and their lives and that is the origin of democracy.

The European perspective of government and collectivization, and the modern understanding of the origin of government is force:

"...States do not arise out of the people's sovereignty, but they are created against the will of the people; the State is the power of the stronger race which establishes itself (p. 39)."¹⁸⁴

"Government," he [Herbert Spencer] says, "is the offspring of evil, bearing about it the marks of its parentage (p. 36)."¹⁸⁵

"We see the artificial nature of the state when we examine its beginnings. It has its origin in force. For centuries it was an instrument of oppression. It has no other function (p. 99)."¹⁸⁶

¹⁸² Wack, Henry Wellington. (1905). *The Story of the Congo Free State*. New York: G.P. Putnam's Sons.

¹⁸³ Carlyle, R.W. (1970). *A History of Medieval Political Theory in the West*. Vol. I. Edinburgh and London: William Blackwood & Sons.

¹⁸⁴ Treitschke, Heinrich von. (1914). *Selections from Treitschke's Lectures on Politics*. London and Glasgow: Gowans & Gray.

¹⁸⁵ Leacock, Stephen. (1906). *The Elements of Political Science*. Boston and New York: Houghton Mifflin Co.

¹⁸⁶ Frederic C. Howe. (1921). *Revolution and Democracy*. New York: B.W. Huebsch.

As the European conception of government is one of conquest and coercion, most people of the world have fallen under some form of European government because they could not properly defend themselves. Once in power, it is a matter of staying in power and various doctrines are established to legitimize the ruling class. This legitimization must be paid for and those commissioned to proselytize and establish these doctrines are afforded special privileges and protections under the ruling class. Most of people today have been educated to believe that they live in a democratic society, that "government derives its "just powers from the consent of the governed (p. 54),"¹⁸⁷ that government is established to "...safeguard the prime rights of man (p. 155),"¹⁸⁸ to protect the weak from the strong and that the people are the sovereign. These are simply illusions maintained to placate the people and provide for them a sense of power and a sense of security that does not exist or, if it exists for some, only tenuously. There is always the potential for freedoms to be lost. "The state is the reverse of what we think it is. We think of it as an instrument to enable society to express itself. In reality, it prevents such expression. It is an obstacle to freedom. The state is not even an agency of democracy. It is not a guarantee of liberty (p. 98)."¹⁸⁹ People don't discover these truths until a problem arises and those in power makes sure that their crimes go unrecorded, mostly unknown (by controlling the media), and that only a small amount of people are impacted by the arbitrary will of government. Even if one is aware of what happens to others, as long as crimes don't affect them individually, everything is alright. Those in power understand people and have learned how to manipulate people very well. Few people, today, are unaware of targeting, it is accepted as the proper conduct of society. One way to discover the truth is to examine the laws of the society. If the government violates the law or just common sense decency, it is absolved from being sued or held responsible and

¹⁸⁷ Jordan, David Starr. (1899). *Imperial Democracy*. New York: D. Appleton & Co.

¹⁸⁸ MacPherson, Hector. (1900). *Herbert Spencer: The Man and His Works*. New York: Doubleday, Page & Co.

¹⁸⁹ Frederic C. Howe. (1921). *Revolution and Democracy*. New York: B.W. Huebsch.

that means that the people are not the sovereign but the government is the sovereign or those who control it.

This European idea of sovereignty is connected to the ruling powers monopoly of force and goes back to their earliest conceptions and social arrangement.

"The king," says Bracton, "should be subject to no man, but only to God and to the law, for the law makes him king... (p. 267)." ¹⁹⁰

"The philosopher Anaxarchus is said to have told Alexander roughly not to be a fool: kings could do no wrong (p. 397)." ¹⁹¹

"But Government is a divine institution...and the ruler is the representative of God, and must be obeyed in the name of God (p. 147)." ¹⁹²

This divine right to rule is essentially a European conception and to persuade the people into believing this idea, which is contrary to their democratic natures and not rely routinely on brute force, religion was used to reaffirm, protect and advance these notions. Believing anything contrary to protected religious doctrine or law, became heresy and to set an example, would be punishable by death. The circumstances that this establishes is, when the laws are not the will of an equal and sovereign people, to redress wrongs and to obtain justice, one would have to topple the power and "...that law is merely that which is convenient to those who have power in any State (p. 60)" ¹⁹³ and "[a]s law is the rule of might, you are subject to the government of the strongest... (p. 38)." ¹⁹⁴ And this is true. Nature puts no law on its creation and what it has instilled in people is a sense of justice "in every man's heart" and

¹⁹⁰ Guizot, M. (1861). *The History of the Origin of Representative Government in Europe*. London: Henry G. Bohn.

¹⁹¹ Tarn, W.W. (1933). *The Cambridge Ancient History. "Alexander: The Conquest of the Far East."* Vol. VI. Cambridge: At the University Press.

¹⁹² Carlyle, R.W. (1970). *A History of Medieval Political Theory in the West*. Vol. I. Edinburgh and London: William Blackwood & Sons.

¹⁹³ Ibid.

¹⁹⁴ Taine, Hippolyte. (1881). *The French Revolution*. Vol. II. New York: Henry Holt & Co.

the ability to obtain that justice through force. Every criminal desires to get away with its crime and every power has a bag of tricks to maintain power and impede justice and those tricks are the very root of disintegration. Justice becomes a battle and a test of force. It is not that one waits around for a god to punish the king and if that god never comes the deeds of the tyrant are just—god agrees with them. What is being said is, when that sense of justice swells in too many hearts and too many minds, that is the only justice that those in power recognize—overwhelming force. To make sure they never meet such a fate and challenge, the art of staying in power has been developed and perfected over the years. "It would seem that it requires no great share of political information in the people, to be able to ascertain their essential rights; but this is not really the case: it would seem that they need only be made acquainted with the state-trick and juggle of despotic governments; were that veil of mysteriousness and imposture, which had hitherto concealed their operations, removed... (p. 71)." ¹⁹⁵ Learning the tricks is shattering the illusion of the state to set the stage in challenging it. That is why today, and always in the past, before any challenge to the governing power is done, propaganda is manufactured and disseminated (usually by secret societies). No one person can challenge those in power alone and because people exist in a sort of brainwashed, state of slavery, it becomes necessary to enliven within them certain truths. If it had not been for the ideas of the early Enlightenment and even before then, there would have never have been an American or French Revolution. And what awoke those ideas in the European were contact with other groups of people upon their discovery of new lands and new social arrangements contrary to their own. People respected and desired the freedom of the various native peoples they encountered and wanted a new social arrangement. When the ruling power recognizes it is perceived as illegitimate, it resorts to open force, further abridgments to freedoms, censorship, which

¹⁹⁵ Hearn, Thomas. (1793). *A Short View of the Rise and Progress of Freedom in Modern Europe*. London: W. Richardson.

hasten its fall. "When corruption and trickery would not avail, these noblemen were always ready to resort to violence (p. 89)." ¹⁹⁶

In protecting its illegitimacy, those who disseminate the propaganda, to awaken and makes use of the spirit of the people, often don't desire to excite them too much, and rather than tell them full truths, they tell them partial truths. After in power, they abandon their initial principles and become the next power to challenge. At this point, the people are too worn out to fight and must simply endure the effrontery. Most revolutions fail because the people aren't educated to their true circumstances and are emotionally preyed upon by demagogues and scallywags. The people, apparently, are incapable of collectivizing themselves to advance their own interests, are unable to develop a leader from their own group and are incapable to defending themselves against the power. Hunger and injustice is not enough to make them collectivize and confront the power. The agitation that is done is often artificial and manufactured and instigated by a very educated, and already moneyed class, so the revolutionary contests are done to serve their interests. "These ruling classes, he said, have had many names—kings, lords, priests, fundholders, but all "are founded on deception, and maintained by power. The people are persuaded to permit their introduction under the plea of public good and public necessity. As soon as they are established, they turn upon the people, tax and control them by influence of monopolies, the declamation of priest craft, and government-craft, and in the last reason by military force (p. 97)." ¹⁹⁷

Propaganda is not inherently disreputable unless it is used for insidious purposes and those whom are capable of using it as a tool, always are cunning enough to use it for wicked ends. In the past, it was very easy to know who the powers were and who you

¹⁹⁶ Beesley, Edward Spencer. (1878). *Catiline, Clodius, and Tiberius*. London: Chapman & Hall.

¹⁹⁷ Schlesinger Jr., Arthur. (1953). *The Age of Jackson*. Boston: Little, Brown & Co.

were up against. Today it is very difficult because power operates behind many artifices such a representative government and illusions of democracy.

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